

THE UNITED PRESBYTERIAN MISSIONARY SOCIETY

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The Womens Missionary Magazine

of the United Presbyterian Church

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NUMBER 1

1887-1927

Fortieth Anniversary of the Womens Missionary Magazine

"MISS Narcissa White moved that the Women's General Missionary Society appoint a committee to attend to the publication of a Womens Missionary Magazine"; so reads the record of the Annual Convention held in Xenia, O., May, 1885. "A committee consisting of Mrs. W. C. Hutchison, Miss Narcissa White and Miss E. P. Phelps was appointed."

While this matter had been talked of before, it was now discussed with great earnestness, in all parts of the church. There were many doubters in the ranks. Pending the decision, one woman of faith, Miss Mary Bruce, of Albany, N. Y., sent a money order, August 6, 1886, for 65 cents for a subscription to the new magazine. This sum, according to the record of the editors, was the "nest-egg" for the proposed magazine.

It was not until May, 1887, at the Annual Convention in Monmouth, Ill., where 51 delegates from 33 presbyteries were assembled, that the final action was taken. An Editorial Committee, consisting of Mrs. W. C. Hutchison, Mrs. J. F. Patterson, Miss Sallie McDowell and Mrs. J. G. Carson, was appointed to launch and carry on this enterprise, for which 2,300 subscriptions had been pledged.

The faith and hope and courage of these women are expressed in the "Editorial Notes" of the first issue, August, 1887.



MRS. W. C. HUTCHISON
Editorial Committee, 27 years

Mrs. W. C. Hutchison gave more years of her life to the Womens Missionary Magazine than any other one woman. She served on the Editorial Committee for twenty-seven years, giving herself in self-devoted service.

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PRESBYTERIAN HISTORICAL SOCIETY
425 LOMBARD STREET
PHILADELPHIA, PA.

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"The long talked of Womens Missionary Magazine at last makes its appearance and asks your attention and kindly appreciation. The growth of women's missionary work in the United Presbyterian Church seemed to require the aid of such a periodical. Many women had expressed a strong wish for a paper, in some form relating to the work of our own church.

If the Magazine prospers, its success will be largely due to those kind friends who have rallied to its aid, and, by their influence and contributions, have stimulated the committee, who are without the least practical experience and are pressed with other and exacting duties, to undertake this new and difficult work.

It is the confident hope that it will

receive such encouragement as will make it increasingly useful, and that it will do good service, both in the interests of our own church and in the cause of Christ in general. And may the time never come, when it will be untrue to its great mission or falter in fidelity.

We believe, dear sisters, you will be ready and anxious to assist in its publication, and by pressing its claims, seek to secure for it an ample patronage. To you therefore, dear sisters of the United Presbyterian Church, the continuance and prosperity of The Womens Missionary Magazine is prayerfully and affectionately committed."

Reminiscences

TO GIVE a history of the past 40 years and to tell of all the activities of the different women who have helped issue the Magazine, would require a large book—many books indeed. The records were made month by month and the 40 large bound volumes of the Womens Missionary Magazine, which are to be found in the Publisher's office in Xenia, Ohio, and in the Women's Board Rooms in Pittsburgh, Pa., are the monuments to the Editorial Committees of past years.

Four women, who have served at

one time and another, are living. They are Mrs. T. L. Magruder, Mrs. J. B. Carruthers, Miss Eleanor Collins, of Xenia, Ohio, and Miss Sarah Reid, of Springfield, Ohio. We have asked these women and close relatives of other former members to give us some of their memories of the devoted service rendered to The Women's Missionary Magazine during the past 40 years.

(Miss Margaret Moorehead was elected a few years ago as a member of the Editorial Committee but on account of her health was unable to serve.)

A MOMENTOUS DECISION

A NOTABLE company was that which met in Monmouth, Ill., May, 1887. A number of Xenia ladies including Mrs. Harvey Jobe, Mrs. Sue Crabb and myself, were entertained

in the hospitable home of Prof. and Mrs. John McMillan. Never shall I forget the excitement on the evening when it was decided that our church should have a Missionary Magazine of

its own and that it should be edited and published in Xenia, Ohio; indeed so great was our joy that we could scarcely believe that our small denomination could support a magazine of its very own.

We were invited that evening to take dinner with Dr. Thomas Hanna and family, whose young son Jim, just a boy, escorted Mrs. Crabb and me, two mature, sedate, married women to the meeting. We talked a good deal and disturbed one of the good sisters of Monmouth, who finally gave us a just rebuke in these words, addressing her remarks to "Jim": "If you and your girls would make less noise you might hear something worth while." Dr. Hanna enjoyed that joke and never lost an opportunity to relate the story of "Jim and his girls."

These are a few of the thoughts that come to my mind in connection with the beginnings of the magazine.

All of the members of the committee were friends of mine and all were faithful to the trust; two of the members were especial friends, Mrs. Bell Patterson and Miss Sallie McDowell. They were life-long friends and neighbors, our fathers having been made elders at the same time in the days of long ago. To these two sisters at least in part belong the credit of keeping the Magazine on a firm financial basis; indeed their lives were completely wrapped up in it, and we cannot but feel that they and the others who have gone before, are rejoicing in the knowledge that it is growing year by year and that those who are carrying forward the good work now are seeing results in transformed lives bringing the words of Christ to weary souls. "I am come that they might have life and that they might have it more abundantly."

(Mrs. T. L.) Emma Magruder

WELL SPENT YEARS



MRS. J. B. CARRUTHERS
Editorial Committee, 4 years

I HAVE been an active member of the Women's Missionary Society of the United Presbyterian Church, Xenia, Ohio, through all its additions

and developments, from its origin until the present time. I attended many different meetings of various kinds but I was not present at the W. G. M. S. held in New Castle, Pa., in 1899. When a friend on returning, told me I had, with Mrs. S. S. Wilson, been appointed to fill positions made vacant by the resignations of two such dear personal friends, such faithful efficient workers, in such a responsible undertaking as that held by Mrs. Patterson and her sister, Miss Sallie McDowell, on the Editorial staff of The Womens Missionary Magazine, I said "You are mistaken." I actually shook my head. But when officially noti-

fied I asked time to consider the matter. I asked myself, Why have I been selected? This has been unsought, unsolicited by me. I went to my closet and asked advice from the triune God and this answer came: "It is the Lord's work, an all wise God has opened a new field for you, in which to labor for Him and has commanded you to enter, and a kind Heavenly Father never commands an impossibility."

I accepted and never had cause to regret the step. How could I, with such congenial personal friends as Mrs. W. C. Hutchison, Mrs. S. M. Kelso, Mrs. S. S. Wilson and Mrs. W. C. Dean?

We held bi-monthly meetings opened with devotionals, usually in my home, meetings characterized by harmony and love, evidencing the fruits of the Holy Spirit. Each member was assigned a special duty. Mine was that of Secretary of the meetings and proof reader. The social part of the meeting was always enjoyed.

We attended the annual conventions of the W. G. M. S. and always pre-

ferred the day coach in travel which afforded the best way of studying human nature, as passengers hurried out and came in.

I continued in this delightful work almost four years, until called to be companion to my dear sister, Mrs. D. W. Collins in Philadelphia, Pa.

And now as I roll back the curtain of time, 25 years, I find myself the only survivor of that desirable group. Sweet memories remain of four years' time well spent in the Master's service. I am left alone for a purpose, but I know—

"He's faithful that hath promised; He'll surely come again;

He'll keep his tryst wi' me—at what hour I dinna ken;

But He bids me still to wait, and ready aye to be

To gang at any moment to my ain countree."

I have continued an interested reader of The Womens Missionary Magazine and under its present management it holds an especially warm corner in the heart of

(Mrs. J. B.) E. Hyslop Carruthers

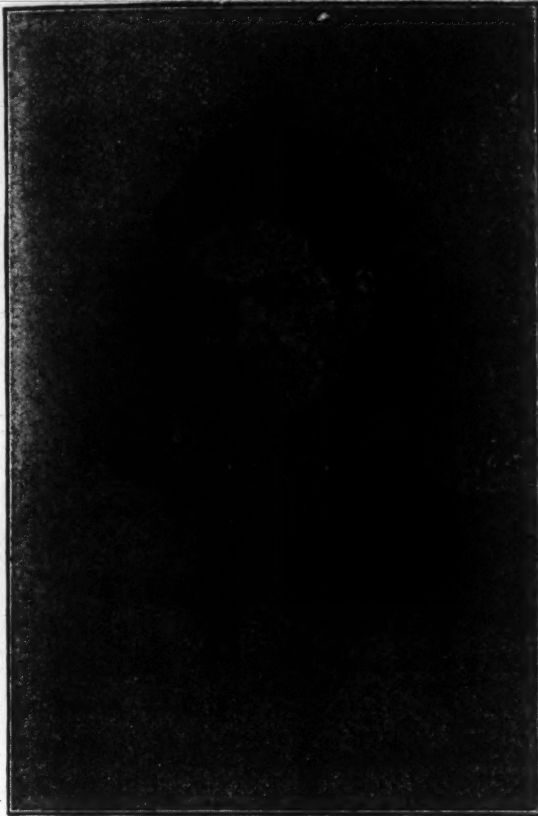
A START IN BUSINESS

THE founding of the Magazine gave two small boys their first chance to earn money. When it was found that the postage on a copy in Xenia would cost more than on one sent to San Francisco, the Committee offered the local delivery job to Frank Puterbaugh (Mrs. Moore's nephew) and

myself. We had about 60 subscribers apiece and made the rounds with horse and buggy. We kept it up, as I remember until we went away to school.

A little later I was initiated into reading proof, and this took me frequently to the publishing office.

What clear pictures come back of honest John Beveridge, master printer,



MRS. J. F. PATTERSON
Editorial Committee, 11 years

with a grimy type stick in his hand, and of Oscar Marshall, old-fashioned country newspaper editor. Mr. Marshall outlived his partner and many no doubt recall his paste pot and shears, his disarrayed desk and his eccentric manners. All these endeared themselves to me and I thought it the best of good fortune to sit up to the big table with him. It may not be known, but I reached the pinnacle of getting out an issue of the Magazine (when the Committee members were all away attending a convention) and even finished an editorial my mother had started. So far as I know, no subscribers quit.

"The Magazine" was the chief interest and the anxious care of those first volunteer editors. I can imagine no greater joy for them than joining in the celebration of its steady growth during all the years since.

Austin M. Patterson

A USEFUL APPRENTICESHIP

"BY the favor of God it grows." This classic sentence gives in epitome the history and present status of our Womens Missionary Magazine. I find no words to describe, more truly, yet in a nutshell, its career. To the first part of the phrase, none will subscribe more readily nor reverently than our Editor and her associates; God's blessing has attended this publication from the start as it has rested abundantly on the women's work of our Church, of which the Magazine is the offspring and expression. As to whether it is a living, going, "growing" concern remains for us to assert, who have known it from birth and do stoutly declare that we delight

far more in its midde-age society, than we did in its infantile.

But the Editor asks me to be reminiscent. I recall distinctly those printed lists of subscribers which required revision once a month, and my Aunt Mrs. Carson, the Treasurer, would invite me to assist. Especially was this done during summer vacation days. How warm those days! and how subtle the appeal of the High School Baseball game in session on the "Roberts field"! How long those lists appeared, and how brief they would seem beside the mailing list of today. But I was not then deeply interested in the Missionary Magazine. I really grieved over its growth and groaned

inwardly as the batch of letters, carrying names of new or renewed subscribers came and grew month by month.

Then too, there were often "proof sheets" to be read. I served faithful apprenticeship at this. I would read copy and my Aunt watch the proof or vice versa. This was more agreeable. It was also more useful and trained me to serve later as assistant to Dr. D. W. Collins, for many years

honored Editor of The Christian Instructor. To cultivate care in reading, correct spelling, or accuracy of grammar, I would recommend the proof-sheets. But my space is exhausted ere my story be completed. I cannot close, however, without congratulating the women of our Church upon The Womens Missionary Magazine. It should be in the hand of every United Presbyterian woman.

J. G. C. Webster

A TYPICAL HOUR IN THE EDITOR'S LIFE

MY memories of the years when my mother was connected with the Magazine are so varied that perhaps a description of an hour out of a busy morning, typical of most mornings in our daily round, will serve to show the "perils" amid which the Magazine was edited some years ago!

A warm June sun slanted across a cheerful upstairs room where mother was dividing her attention between a deskful of magazine correspondence, and the mathematical difficulties of her two children who were struggling with "problems." A ring at the door brought welcome respite to my small brother who clattered down to answer the summons. At once he returned bearing a huge sheaf of proof-sheets to be corrected, and importantly announced that they were wanted back at the office by one o'clock.

Five minutes later an insistent telephone demanded attention. "Please," came the agitated message, "get Dr. Wilson right away. Ralph has fallen from a tree and they're taking him to the office now." Twenty precious minutes were consumed in catching the doctor, on telephone, and caring for Ralph and his alarmed relatives until his arrival.

Once more we settled down to proof sheets and problems, when up the back stairs came a soft but unmistakably anxious voice: "Mrs. Wilson, it's 12:30 and the meat ain't come yet." "Very well, Lucy," called the weary editor. "I'll attend to it." And she turned once more to the whirring telephone—this time to hear the printer eagerly inquiring how soon he could send for the proofs!

Lois Wilson

A FAMILY AFFAIR

OUR whole family was vitally interested in every activity in which mother was engaged. This was always true. Mother was so enthusiastic herself and had the interests of the Magazine so much at heart

that we ourselves felt a keen responsibility in the work. Joanna was the "mail carrier." And what could we do without a postman in such a position?

Indeed at the end of mother's ser-



MRS. S. M. KELSO
Treasurer 21 years

vice, when a beautiful brooch was presented her with 21 pearls, representing the 21 one years of service, it was requested that the pin be given to Joanna when mother was through with it, in appreciation of her assistance. I recall too, the many weeks I spent writing names when mother was vacationing in the east and it occurs to me Charles had a little share in it, when as a boy, he carried the Magazine. It was truly a "family affair," in which we all had equal interest.

Mother loved the work and we loved to do for her. We appreciate now that her life was an inspiration not only to us but to those with whom she was associated on the Magazine.

Sarah Kelso Bailey.

EARNESTNESS OF PURPOSE

ASKED for reminiscences of my term of service as Secretary of the magazine, the thought which comes first to mind is, in point of time. That service covered too brief a period and was too uneventful to be worthy of mention on these pages which are to recall "days of yore." One outstanding recollection of those days of first experience is the fear and trembling with which the task of following the gifted Mrs. S. S. Wilson as Recording Secretary was undertaken. Recalling it now, it seems to me the Magazine Staff, then composed of Mrs. Patterson, Mrs. Hutchison, Mrs. Dean, Mrs. Kelso and Mrs. Moore, must have beheld in me, had not kindly sympathy restrained, "a reed shaken with the wind."

As intimated, my term of service was short, and nothing eventful or extraordinary occurred. The remem-

brance which now, after more than a score of years, seems to efface almost all others is the earnestness of purpose which characterized and controlled the policies and conduct of the Magazine Committee, namely: The Extension of the Kingdom of Christ. One of Italy's poets attempting to express his love for his native land, wrote:

"Open my heart and you shall see
'Graved upon it, Italy."

If, in some way, borrowing from the poet, the hearts of those "honorable women," "Kings daughters," could have been photographed, the picture would have shown the 'graving of that "one increasing purpose," a challenge nobly responded to by those who succeeded them—actuated and encouraged by the faith which overcomes, and by which "they obtained a good report."

Elinor Collins

PRECIOUS MEMORIES

I WISH to add my small tribute to The Womens Missionary Magazine as it is now and to the former committee. When Mrs. Fanny Barber Dean's health failed I was selected to take her place and have the Y. W. Department and for almost six years I served.

It was one of the greatest privileges of my life to be associated with such devoted women as Mrs. W. C. Hutchison, Mrs. S. M. Kelso and Mrs. George Moore, and the meetings were anticipated with the keenest pleasure. I have often wondered if the women of the church realized what those meetings meant. There was not a need of one of the missionaries or members of the Board that was not of interest to the Magazine Committee and when my mind goes back to those days together I can almost hear those three friends pleading for God's blessing upon the workers, not *en masse* but

one by one by name, and for his guidance upon the work of the Magazine in which they were so much interested, and the homes which the Magazine would enter.

The sweet spirit of Mrs. Kelso was very marked and when a criticism came to her she was always so gentle and fair that some one said: "It would pay the Magazine to send her to every Convention just to make friends and advertise it." However, the spirit of the Master was characteristic of all three and it was shown in their hospitality as their homes were opened for the Committee meetings. Their faithful, tireless efforts prepared the way for the splendid Magazine of today and our prayer is that God will continue to bless the Magazine and increase its influence more and more.

Sarah J. Reid

VISIONS

WHEN Mrs. George Moore came to the Magazine she came without special training in literary work and with no experience as editor. And fearing herself unequal to the high demands of so great a work as that represented by the Magazine, she hesitated long over accepting a position on its staff. The subsequent success of the Magazine has shown how groundless were her fears.

Mrs. S. S. Wilson had ably performed the part that Mrs. Moore was invited and urged to take. In response to Mrs. Moore's expressed fears that she was insufficiently equipped, Mrs. Wilson warmly assured her of her en-

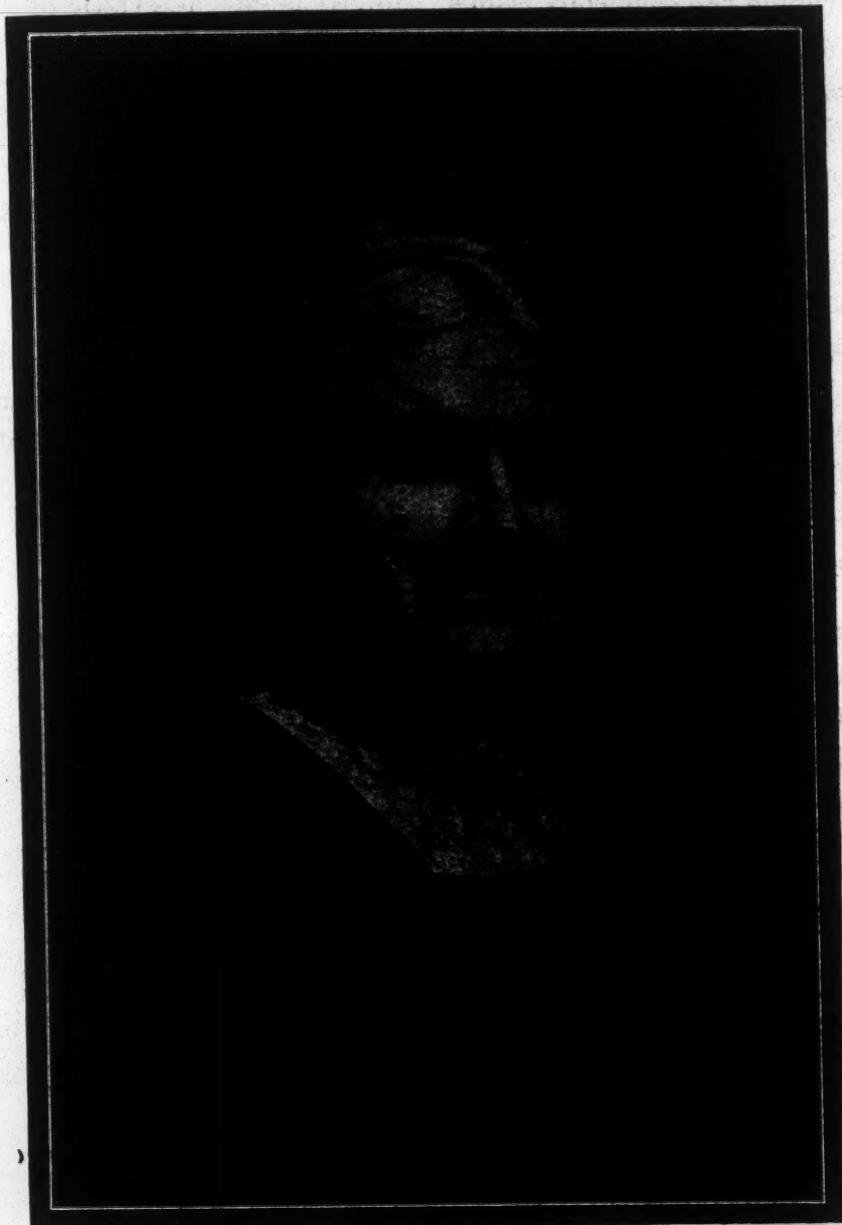
tire fitness, but added: "The task is unremitting, sick or well, sleeping or waking the Magazine is always with you. Suitable matter must be provided for its readers and it must be got out every month on time."

In the 21 years in which Mrs. Moore was connected with the Magazine, in the daytime, when she was compelled to set aside some important home occupation for its needs; or in the small hours of the night when she toiled over its columns, how often have I heard her repeat Mrs. Wilson's words: "Sick or well, sleeping or waking, the Magazine is always with

you, and it must be got out every month on time."

Despite this incessant demand Mrs. Moore never lost her enthusiasm or zest for the work.

bouyed up with her own invincible enthusiasm. In her thought and pronounciation, the enlarged Magazine was never just the enlarged Magazine. It was always the enla-a-r-ged



MRS. GEORGE MOORE
Editorial Committee 21 years

When Mrs. Moore became the editor, the enlarged Magazine which had long been before her as an ideal, now loomed large and became a practical issue.

Whatever Mrs. Moore did she clothed with her own personality and

Magazine, the swelling pronounciation accompanied and completed with an outward expansive gesture of the hands. Those who know how Mrs. Moore overcame the difficulties accompanying the change and the objections that might be raised at the in-

creased price, must agree that she was justified in taking great pride in the enla-a-r-ged Magazine.

The funds available for the expenses of the Magazine were never enough to provide the generous issues for which Mrs. Moore's soul longed. She would sit for long hours pencil in hand busily figuring how to make the means at hand secure the most good for the Magazine's readers. She not only served as editor without pay, but used her own means in emergencies to make a good number. Among the many things over which she could anxiously, and usually in the end triumphantly, exercise her financial genius, was illustrations. How

she longed for illustrations and illustrations cost so much!

Mr. and Mrs. Moore had acquired some land in Oklahoma, where the surface indications pointed to possible oil. It is characteristic of Mrs. Moore that she never coveted wealth for herself or selfish purposes, but always for the good she could do with it.

She used to say: "If I could pray oil out of that land, I would show what a Missionary Magazine this could be, and I would for once have all the illustrations I wanted."

The land withheld its oil but who shall say that the wells of enthusiasm and devoted faithfulness did not yield a greater need of good?

Mary Wilgus

JOYFUL SERVICE

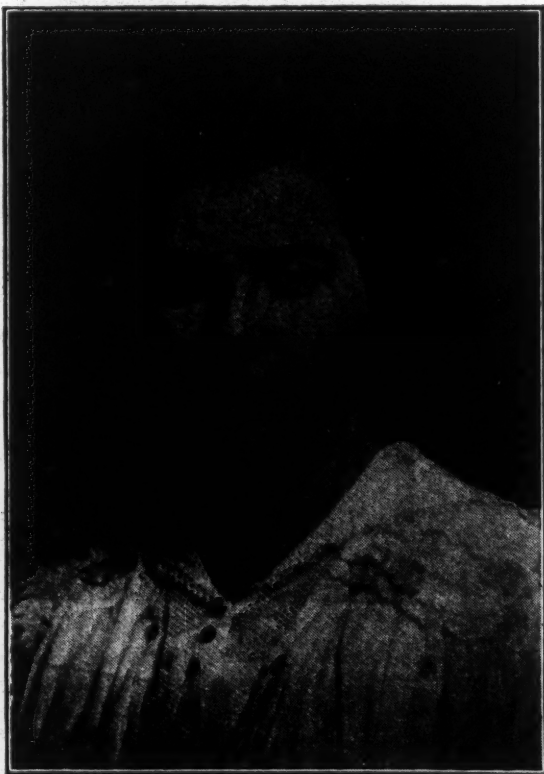
MANY anniversaries bring gladness to our hearts, while others are marked with sadness.

At this particular time in our celebration of the 40th anniversary of the Womens Missionary Magazine, I am reminded of the death of my sister, Hazel Flagg, which occurred just two years ago while the Convention was in session at Boston.

It seems fitting to mention how she always looked forward to these annual conventions, and how much inspiration she carried home with her. From the time each convention closed, she talked and planned for the following one.

During the years she served as the faithful Treasurer of the Magazine, her work never grew irksome, although it had to be done after office hours.

She realized it was the Lord's work and expressed herself many times, as



MISS HAZEL FLAGG
Treasurer 9 years

being happy to do that little service for her Heavenly Father.

Fannie F. Moore

FAITHFULNESS AND DEVOTION

Mrs. H. C. Dean from the very earliest days that her children can remember until something more than a year before her death was a member of the Magazine Committee. We can remember going with her to the homes of Mrs. S. M. Kelso, Mrs. W. C. Hutchison and Mrs. S. S. Wilson, and, later on, to the home of Mrs. George Moore. Oftentimes, also, were we sent to the office of The Xenia Republican with matter for the Magazine. She took this work very seriously and spent much time and strength upon it, in order that it might be done just as well as she could possibly do it. While living in Jamestown, Ohio, we had one of the

first telephones ever in that village, so that my mother could keep in touch with the rest of the Committee. One hot summer day, Mrs. W. C. Hutchison called and requested an immediate meeting of the Committee; even though my mother was not well that day, she drove our old horse, "Judge", the eleven miles to Xenia and back to attend that meeting. Such faithfulness and devotion characterized her entire service on the Committee, and was an inspiration to her children. While this service cost her very heavily in nervous and physical strength, it was also her joy.

J. H. DEAN

A beautiful picture comes to mind. At the Chicago convention Mrs. Hutchison's seventy-fifth birthday was being celebrated. Mr. and Mrs. Hutchison were asked to come to the platform. Two children, carrying roses came at the same time, giving Mrs. Hutchison a rose for every year

of her life. Mrs Hutchison turned and gave half of them to her husband, saying that he had shared her every service and that he deserved to share the gift.

The women of the United Presbyterian Church pay tribute to the memory of Mrs. W. C. Hutchison.

THE BIRTHDAY PARTY

We can honor the devoted women who gave so many years of their lives to the *Womens Missionary Magazine*, in no better way than by extending the influence of the *Magazine* today.

As your society celebrates the Fortieth Anniversary of the *Womens Missionary Magazine*, please stress our two aims for the year:

The completion of the Mrs. George Moore Memorial Fund.

20,000 Subscriptions in 1928.

Fortieth Anniversary of the Womens Missionary Magazine

Pageant Presented at the W. G. M. S. Convention, Pittsburg,
Kansas, June 28, 1927.

1887—1897

(CHARACTERS—Two Heralds, Women's General Missionary Society, Spirit of Progress, Spirit of Conservatism, Bearers of Posters, Magazine Representatives.)

HERALDS—Hear ye! Hear ye! It is the year 1887. We herald the approach of a great event.

W. G. M. S.—A great event indeed. The Women's General Missionary Society of the United Presbyterian Church is planning to issue a Missionary Magazine!

SPIRIT OF PROGRESS—How happy I am to hear this. For years I have looked forward to this hour.

SPIRIT OF CONSERVATISM—Not so fast. You know not what you say. This is a mighty undertaking and our women are not equal to it.

SPIRIT OF PROGRESS—Say not that, Sister Conservatism. Other churches have missionary magazines; they have found them useful, yes essential to their work. Why should we not have one?

SPIRIT OF CONSERVATISM—Ah, we are so small, and so weak and so poor—

SPIRIT OF PROGRESS—We are small, but we are not weak nor are we poor.

SPIRIT OF CONSERVATISM—Why not continue in the old way? Why not have our missionary information in the church papers? Why not allow the men to carry on this missionary education for us? Men know how to handle business and edit pa-

pers, but where is there a woman for such a task?

SPIRIT OF PROGRESS—We have women who are capable of carrying on this work.

SPIRIT OF CONSERVATISM—No, do not risk it. Our women are without experience. There must be money behind this project and ability to manage business and men.

SPIRIT OF PROGRESS—It is true women have not had experience along these lines you mention but they have latent ability. They also have husbands and fathers and brothers to advise and to help them.

Some of our missionary societies are ten years old, our Women's General Missionary Society is four years old and our Women's Board is one year old. How are we to keep in touch with all of our work and our workers unless we have some means of communication? Our church papers have been very generous in giving us space but we need a whole Magazine devoted to the interests of the women's work of our denomination.

SPIRIT OF CONSERVATISM—I fear it cannot be done.

SPIRIT OF PROGRESS—It can be done if we think so. To quote the words of the old poet

"He brings success his zeal to fan
He can because he thinks he can."

W. G. M. S.—The Women's General Missionary Society presents *The Womens Missionary Magazine*. It is

a 24 page monthly, whose object is to give to the women of the United Presbyterian Church, missionary information and thus help extend the Kingdom of Jesus Christ on earth.

(Enter four women representing the First Magazine Committee.)

Mrs. W. C. Hutchison, Mrs. J. F. Patterson, Miss Sallie McDowell, Mrs. J. G. Carson.)

(Enter small child bearing a small Magazine. She recites the following lines which appeared in the first issue of the Women's Missionary Magazine.)

CHILD—

This barque of hope essays to sail.
Where breakers rise and storms prevail.

With doubts and fears we launch it forth
A humble bearer of the truth.

Aye from above He marked its course
He saw it rise and knows its source.

With earnest zeal oh! may it prove
Proclaimer of divinest love!

We leave this labor in thy care
Bless thou oh, Lord our humble share.

* * *

1897—1907

HERALDS—Hear ye! Hear ye! It is the year 1897. The Women's General Missionary Society is about to present a new plan for missionary education.

W. G. M. S.—The time has come for a wider outlook. We have been confining our writings and study to our own work exclusively. We must have another plan.

SPIRIT OF PROGRESS—This is a grand time to enlarge our studies. The women of all churches in America are planning to join in one united mission study course to begin in 1900. Let us adopt it at once.

SPIRIT OF CONSERVATISM—Now do not be carried away with new ideas. You know we must not depart from the old paths. Better study our own mission fields.

W. G. M. S.—We have been studying our own work. We can easily continue the study of our own fields and study world fields as well.

SPIRIT OF PROGRESS—Yes, let us give the women an outlook on the whole world. Let us increase their knowledge, broaden their horizons and enlarge their sympathies.

(Enter girl about fourteen years of age carrying Magazine. Also women bearing posters with names of Magazine Committee for that period)

Mrs. T. L. Magruder, Mrs. S. S. Wilson, Mrs. S. M. Kelso, Mrs. J. B. Carruthers.)

GIRL—

If we'd enlarge our vision
Our interests we must share
And study world-wide missions
With women everywhere.

W. G. M. S.—It has been done. The *Womens Missionary Magazine* has entered upon a new period of usefulness. The women of the United Presbyterian Church are keeping step with all the Christian women of the world in the United Study of Foreign and Home Missions.

* * *

1907—1917

HERALDS—Hear ye! Hear ye! It is the year 1907 The Womens General Missionary Society plans for a greater Magazine.

W. G. M. S.—The time has come for an enlarged Magazine. Our work has grown, our missionaries have multiplied and although we now have

a 32 page Magazine our pages are so limited that we cannot have an adequate presentation of all our activities.

SPIRIT OF PROGRESS—This fills my heart with joy. I love to see growth and enlargement. The progress we have made during the past 20 years has been splendid. But there is a possibility of still greater development. Yes, let the Magazine be doubled in size.

SPIRIT OF CONSERVATISM—Doubled? How absurd! How could we ever get material enough to fill 64 pages?

SPIRIT OF PROGRESS—Get enough? Why we could fill four times as many pages with most interesting news from our fields at home and abroad.

SPIRIT OF CONSERVATISM—But would not an enlarged Magazine mean an increased price?

SPIRIT OF PROGRESS—Yes the price would be increased from 60c. to \$1.00. But I am sure any woman who has been willing to pay 60c. for a 32 page Magazine will be willing to pay \$1.00 for a 64 page Magazine.

SPIRIT OF CONSERVATISM—I very much fear we shall lose subscribers.

SPIRIT OF PROGRESS—It is a venture. But "Nothing ventured, nothing won." Where would we be today if no one had ever ventured on untried paths? We here in America would not have been discovered yet! No scientist would ever have discovered microbes, or serums or radium or wave lengths; no inventor would have given us the telegraph, the telephone, the radio, the automobile, or the airship; the missionary task would never have been undertaken; no messenger of the

Gospel would ever have crossed the trackless ocean, if there had not been men and women willing to take risks. And shall we not venture for our Master?

W. G. M. S.—The decree has gone forth *The Womens Missionary Magazine* shall be enlarged to a 64 page Magazine. In this enlarged Magazine there will be detailed reviews of the mission study books, both home and foreign and additional sidelights on the topics for the monthly programs. All departments of our work will be presented by the Board Secretaries. There will be a Junior Department, a Young Women's Department, a directory of the Women's Board and Women's Association and the names and addresses of both home and foreign missionaries.

(Enter young woman bearing Magazine. Also women carrying posters with names of Magazine Committee for the period.)

Mrs. George Moore, Miss Elinor Collins, Mrs. H. C. Dean, Miss Sarah Reid.)

YOUNG WOMAN—

Since we are growing larger
All departments you can see
Will reap the benefit and grow
In strength and unity.

* * *

1917—1927

HERALDS—Hear ye! Hear ye! The Women's General Missionary Society is going to set a goal.

W. G. M. S.—*The Womens Missionary Magazine* is not reaching the great number of women whom we long to interest in our work. What shall we do?

SPIRIT OF PROGRESS—Let us sound

forth this slogan—"A magazine in every home" and let us work for that.

SPIRIT OF CONSERVATISM—Oh foolish people! Whoever heard of such a wild fancy? It never has been done. It never can be done.

SPIRIT OF PROGRESS—Not so fast. It can be done. It can be done whenever the women of any congregation decide that it shall be done. It can be done by an intensive personal canvass; it can be done by raising a general fund and from this fund providing a Magazine for every woman in the congregation; it can be done by liberal individuals who are willing to supplement the subscription list and provide a Magazine for every woman who is not a subscriber. Moreover it has been done in a number of churches in our denomination.

W. G. M. S.—Spirit of Conservatism you have always discouraged us. I call you the Spirit of Pessimism. We shall listen to your voice no longer. But you, Oh Spirit of Progress, how we love you! You have always encouraged us. You have been helpful in suggesting new plans. When new steps were taken you always cheered us on; you overlooked our mistakes and commended our successes.

I ask you in the name of the Womens General Missionary Society to go

to every missionary society in the church and make the women see how necessary *The Womens Missionary Magazine* is to their organization; show them how this Magazine will keep them in touch with all the work of our organization; show them how it will bring them in touch with the whole world and show them how essential this Magazine is in helping to extend Christ's Kingdom on earth.

(Enter Woman bearing large Magazine also poster bearers with names of Magazine Committee for this period.)

Miss Hazel Flagg, Mrs. John P. White, Mrs. Fannie F. Moore.)

WOMAN—

"Oh women of the living Church
With you today we plead
This "Voice" from all your mission fields
In every home you need.

The mission cause is Christ's own cause
Do not reject His claim
Uphold this work that still we may
Go forward in his name.

*(Music as women leave platform—
or curtain).*

*(Costume Suggestions—W. G. M. S.
Spirit of Progress and Poster Bearers, in
white. Spirit of Conservatism, in black.
Heralds and four characters representing
the Womens Missionary Magazine, in light
green. Organist plays as different groups
come on platform.)*

God grant us wisdom
in these coming days,
And eyes unsealed,
that we clear visions see
Of that new world that He
would have us build,
To life's ennoblement
and His high ministry!

—John Oxenham

FORWARD STEPS FOR MISSIONARY SOCIETIES

The Mission Study Class

By Mrs. J. E. Dodds, Omaha, Nebr.

MUCH has been written and much more might still be written in regard to Mission Study Classes.

Living at a time when to go to Paris is a matter of a few hours, we are impressed with the need of alertness; the need of seizing the opportunity of the hour.

One of the most important things of this age is to adjust oneself quickly to circumstances. This is as true of Mission Study Classes as of aviation. The need of going to Paris may be even greater today than a hundred years ago, and we would think it very unwise to spend six weeks getting there when we can go in a few hours.

The need of studying missions is far greater today than a hundred years ago. The problems were perhaps greater then than now, but they were the Missionary's own problems, and he was left to use his own methods and take his own time in working out these problems. Today, the missionaries' problems have become world problems.

Those who are on the field tell us that, owing to the difficult problems to be met, and because of the international nature of many of these prob-

lems, there is great need of prompt action. So it is of the utmost importance that we really study missions and know the facts as they are today.

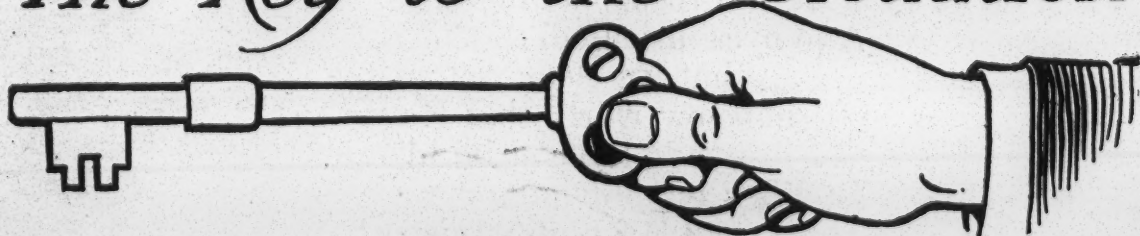
A great many people think Mission Study dry and uninteresting. They don't understand that it is just an effort to find out the everyday facts about these folks who are much like ourselves in their needs. Is it not clear that if we meet this demand of the times for a better understanding of Mission problems and greater knowledge of Mission lands, we must plan for much more time for study than can be given at the regular monthly meetings of the Missionary Society?

Let me say in the beginning that I think the Mission Study class of five or six weeks carried on outside the Missionary Society is the best method for real effective work.

Many churches find it hard to use this method because it calls for an extra meeting. This difficulty has been overcome in some instances by combining the Wednesday evening Service and the Mission Study Class.

Other churches have a School of Re-

The Key to the Situation



MISSION STUDY

ligious Education covering a period of six weeks in which the Mission Study Class is one of several other classes fitting for such a school.

The Womens' Missionary Society, we feel, should be the feeder for such classes rather than to use the Mission Study book as a part of their monthly program. Studied in an organized Mission Study Class it is a main feature. In the Missionary Society program it is more or less a side issue.

Someone may ask what if you cannot get a Mission Study Class? Of course, do the best you can. Another may ask, what is the objection to the use of the Mission Study book in the regular Missionary Society Program.

First, it confines information to those already interested, and even these lose interest in a Mission Study book when it is carried over a period of six months with only 30 or 40 minutes given to each chapter.

Second, too few books are owned. A woman does not like to buy a book in order to study one chapter, much less if she has no part in the program.

Third, it leaves very little time for presenting local and Presbyterial needs; the devotional period is hurried, and there is no time for the work of other committees.

Our Society programs must of necessity be short. Just at this period of our history as a society, when the women who have been active for years are passing, we must make our program plans to suit the younger women. If the Missionary Society can be made so attractive and so worth while that the younger women will give their time to it, then, we believe, the wide awake Mission Study

Class of five or six consecutive weeks will appeal to them.

We say the women haven't time for so many meetings. Perhaps, this is true. However, we know that every live woman is being used by some organization to the limit of her capacity. There is a contagion for doing things. Why not catch that contagion and use it in the Missionary enterprise.

Fourth, the study of Missions at the regular meetings of the Missionary Society shuts out the men of the church, the young people and the children, the very ones needing the work most.

Our own missions can only be rightly interpreted when studied from the standpoint of world missions. Therefore, we need the thinking of the whole church membership, not just the women members. True, women are pioneers in missionary work, they are farther along in their missionary thinking, but we would like to "put upon the Missionary Enterprise the masculine stamp in addition to the feminine one, which it has so long borne."

Also, the Mission Study Class for young people is exceedingly important. We need the courage and daring of the young men and women to carry out the vision of the well trained missionary church.

Of equal importance, if not greater, is the Mission Study Class for children. It is almost useless to repeat "that the interest implanted early in the heart of a child becomes fixed for life."

In order to decide on Forward Steps in the Mission Study Class, it is necessary to think of the methods in use at the present time. Are they

the best? Are they adequate for the needs of the times? Let us be sure we have the best method and the newest material. Use human beings whenever possible rather than printed pages. Use methods that are successful in other study clubs; novelty, publicity, humanity, brevity, variety. Have a goal, advertise, know your wares; don't be afraid to talk about it; make the sample good; it increases trade.

Once we have the group, what are some of the methods of presentation:

One chapter at each meeting with many taking part.

One chapter at each meeting reviewed by one person.

Dramatization either by chapters or as a whole.

Book reviewed at one meeting by one person, using six different books in as many meetings.

Use current missionary material with Mission Study book as background.

One Society has a small group of interested women who study the Mission book outside the Missionary Society. When they have finished the book they dramatize it and give it before the whole society at their regular monthly meeting. With the result that many have been drawn into the Mission Study group later.

Another method that has been used successfully by one church is by getting the different circles of the Aid Society to take up Mission Study for six weeks.

One leader this year is going to make her Mission Study Class a "One

day affair." She is going to select six of her best leaders and ask each one to review a chapter. They are to be snappy and to the point. Three chapters are to be given in the forenoon and three in the afternoon. The lunch hour is to be made quite a social feature.

Have the educational program for the church year, which should include Mission Study Classes, ready early, so that leisure time during the summer may be used for collateral reading then catch the enthusiasm of the fall for real study.

The ideal method, no doubt, is a course of five or six consecutive weeks' study with the whole church in groups suited to the local needs. Such groups would be small and could do intensive work.

The Mission Study Class demands constant attention and diligent promotion. It should be a definite part of the religious education of the church. It should be as definitely planned for as the Bible School, the Prayer Meeting, Young Peoples Service, etc. It is not enough to have a few women giving 30 or 40 minutes on their monthly program to a Mission Study Book.

The growth and development of the Mission Study Class is one of vital importance to the cause of missions, not only in our own denomination, but in others as well.

And, since the responsibility for such classes rests largely with the women of the Missionary Societies, they should give very earnest prayer, and definite thought to their planning and promotion.

The Church School of Missions

By Mrs. R. Francis Hall, Des Moines, Iowa

THE importance of a definite systematic course of mission study was brought home to the writer a few years ago by a speaker at a Missionary Conference who told of conducting such a course in her home church some years before. Although she thought she had prepared her work faithfully and prayerfully not one of the young people seemed interested. She left the place shortly after feeling utterly discouraged with her attempt to teach a mission study class.

Nine years passed and she returned to her home in time to be present at an impressive service in the church in which two young people were receiving the prayer of dedication before leaving for South America to give their lives for Christ in that place. They both stated before the congregation that the challenge to give their lives in this way had come to them through the study class which had seemed to the teacher to be an apparent failure.

It seemed to us who listened that if two people could catch such a vision of service through a mission study-class, we should count no sacrifice too great to bring such a challenge before our entire congregation and community.

The Church School of Missions is carried on today successfully in churches large and small, city and rural and is received with enthusiasm wherever it has been prayerfully and thoughtfully worked out.

Some of the purposes of the School of Missions are:

1. That the entire church should study simultaneously the whole world as a field of Christian service.

2. That the prayer life of each member should be deepened.

3. That opportunity might be given each life to see clearly its great objective, so that the richest and fullest living might be attained.

PLANS OF PROCEDURE

The Session should choose a Principal or Superintendent whose duty it is to select five others who will act as his helpers and also as chairmen of the five committees to be appointed.

The committees are as follows:

1. **COMMITTEE ON COURSES AND LEADERS.** They plan the course, select the leaders and sell the study book.

2. **COMMITTEE ON PUBLICITY.** They make minute talks at the church services regarding the classes, make use of the local newspapers and keep the bulletin board filled with attractive notices and posters.

3. **COMMITTEE ON ENROLLMENT.** Their work is to prepare the invitation cards, divide the classes according to age or otherwise, prepare suitable lists for the secretaries of each class. They will co-operate with the Committee on Publicity.

4. **COMMITTEE ON EQUIPMENT.** This Committee will have supervision of the rooms, seeing that there are sufficient chairs in their places also maps, blackboards, charts, etc., and that the heating and lighting are all that can be desired.

5. **COMMITTEE ON SPECIAL FEA-**

TURES. This Committee has charge of the Pageants and Plays, impersonations, special talks by missionaries, also stereopticon lectures. Probably their most important work will be at the close of the course in summing up the teaching by means of a pageant or its equivalent.

These committees may seem to be unnecessary but it has been found that the more people who are interested by having some work to do the more interest there will be in the mission study class.

The question may arise "where are we to find leaders?" There should be some among the Sabbath school teachers or those vitally interested in the cause of missions.

It would be wise to plan the School of Missions far enough ahead to send the leaders to a Summer Conference where they would be trained under specialists along this line.

There should be two sessions of the School of Missions, one in the fall, the other in the spring, each covering a period of from six to eight sessions. Not only should the Home and Foreign study books be used but also studies in Stewardship and the missionary message of the Bible.

The classes may be divided as follows: Adult, Young People, Intermediate and Junior, or the Adult group may be subdivided into Men's Classes and Women's Classes. If the church is small three divisions Adult, Young People and Junior might be sufficient.

There may also be Community Groups, composed of people not included in the above classes. These groups may be made up of people from several denominations whose

time does not permit them to meet at the same hour as other groups but who are nevertheless interested in the study of world conditions.

MEETING HOURS

1. **YOUNG PEOPLES' HOUR 6:45 SABBATH EVENING.** This seems the most satisfactory hour and young people are always glad to have an interesting study of missions at that time. The Adults, Intermediates and Juniors may meet at this time in separate sections of the church building.

2. **CHURCH NIGHT OR PRAYER MEETING NIGHT OR MIDWEEK MEETING NIGHT** or by whatever name it may be called. The study on this night is usually preceded by a dinner and has proved successful in many instances as it affords opportunity for social contacts.

3. **A SPECIAL WEEK NIGHT.** Some churches may find it a better plan to choose a night other than those used in the regular church program.

4. **A TERM OF SIX OR EIGHT CONSECUTIVE NIGHTS.**

METHODS OF TEACHING

1. **LECTURE METHOD**—In this plan the leader does all the work, reads the book and presents it to the class as it is seen from her viewpoint. The leader, consequently, is the only one who receives much benefit from a course in this way.

2. **DISCUSSION METHOD**—In this sort of a study class, others besides the leader must read the text-book and thus be able to express an opinion when called upon.

3. **RELAY METHOD**—This method is used in the fourth suggestion of meeting hours. It is sometimes used in the All-day meeting in which the

purpose is to review the entire book in one day. In it a different leader is chosen for each chapter, following each other in succession.

4. **EXTENSIVE METHOD**—In this method the leader assigns topics beforehand which are discussed in the meeting. Only those who know they are to take part, read the book.

5. **INTENSIVE METHOD**—In this plan all the members of the class read the book, also as many books as possible, for reference.

Questions are freely discussed and some practical work done in the project line.

OUTLINE PROGRAM FOR SABBATH EVENING STUDY CLASS FOR ADULTS AND YOUNG PEOPLE

6:30—6:45—Meeting of all class leaders for prayer with the Principal.

6:45—7:00—Worship period (scripture reading, responsive verses, Prayer and intercession).

7:00—7:40—Study of lesson, hearing of assignments, study of maps and charts, discussions, impersonations, debates (2 minutes for first statement, one minute for rebuttal). All these methods, however, need not be used each time.

7:40—7:55—Prayer session.

A part of the evening service might be given over to two minute reports from representatives of each study class.

For the program of the Intermediates and Juniors we would suggest the following:

Worship Program—10 minutes.

Bible and Missionary drill—15 minutes.

Missionary story—25 minutes.

And current events.

Prayer session by pupils themselves—10 minutes.

A missionary play or impersonation might be substituted for the missionary story.

SUMMING UP SOME RESULTS OF THE CHURCH SCHOOL OF MISSIONS

1. A deeper interest in people the world over.

2. A more complete consecration of life to the service of God. As one sees the value of Jesus Christ in the lives of men he is brought nearer to God.

3. The challenge will be felt by the young people and life enlistment at home or abroad will be the result.

4. A new standard of stewardship will be realized.

5. The members of these classes will become the leaders in church activities because they will have a vital interest in everything pertaining to the extension of Christ's kingdom.

6. There will be a deeper missionary atmosphere throughout the church.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

2 Tim. 2:15.

New and Varied Programs in the Monthly Meeting

By Mrs. J. C. Smith, Cambridge, Ohio.

TO get new members, and keep the old, we must have worth-while programs. They must be interesting. They must be planned about a central thought. There must be something for each one present to do. There must be an intense desire to win the hearers as active, zealous converts to missions. Without this appeal, the most attractively planned meeting is wasted—no fruit, nothing but leaves!

Finding something for each one to do is not difficult. It may be someone to pray for, outline maps to be filled in during a study, or some Missionary Contest to be enjoyed during the social hour. The Roll Call is especially important, and a wise committee will provide something for each one—to avoid too many "Presents!"

MAGAZINE MEETING

At a recent Magazine Night each member as she entered the room, was given an outside cover of the Missionary Magazine, to which was pasted a picture cut from the Magazine, and a fact to be read at Roll Call. The scripture consisted of selected verses from Proverbs I. and II., concerning wisdom. The leader reviewed the departments of the Magazine, gave interesting bits of Foreign Correspondence, and opened our eyes to real treasures. A little sketch was given featuring Miss Magazine in costume made from cut-up Magazines. Plans were then enthusiastically made for a Quiz Contest, involving attend-

ance, new members, and questions answered correctly.

MOTHER AND DAUGHTER MEETING

Upon coming down the stairs, each mother was presented with a corsage of violets, and each daughter with a lovely card with a tribute to Mothers for Roll Call. The beautiful story of Ruth and Naomi formed a nucleus for the devotional period. A welcome and a Response were followed by two companion talks—"Our Mothers' Dower Chests" (precious qualities handed down to daughters) by a daughter, and, "Our Treasure Chests" (from the first shoes and dandelions to daughter's grown-up deeds of thoughtfulness and love) by a Mother. An address on "Other Mothers" flashed before us the appalling contrast between us as Christian Mothers and Daughters, and Mothers and Daughters of non-Christian lands. Readings and music and a series of tableau impersonations with musical settings were delightful additions to the program. These impersonations of American Mothers, and accompanying music included:

The Indian Mother—"By the Land of the Sky-Blue Water."

Puritan Mother and Daughter—"The Landing of the Pilgrims."

Old-Fashioned Mother and Daughter—"That Old-Fashioned Mother of Mine."

Pioneer Mother and Daughter—"Faith of Our Mothers."

Immigrant Mother—Folk Song.

Southern Mammy—"Mammy's Lullaby."

Modern Mother—"Mother O' Mine."

Lilacs, violets, and lilies-of-the-valley added to the color scheme of refreshments and daughter-made favors and left pleasant memories to store in "Our Treasure Chests."

A POT-LUCK PEP MEETING

was a successful supper meeting with new officers in charge of the first program. Tiny pots and kettles cut from mail-order catalogues were pasted upon a crayola background in the corner of a correspondence card which bore this jingle:

"—————'s invite you

To share with them Pot Luck.

The Program will delight you

And the Eats would fill a truck."

The group in charge furnished rolls, butter, and coffee, and others brought what they pleased, either as individuals or as groups. At each place was a blank card with pencil attached, for society toast, suggestion for the year, or original rhyme to be read at Roll Call. The program included—"A Word from the President," stressing loyalty; "Our Aims," by the Vice President; "Sayings of the Scribe," urging attendance, promptness, accuracy in announcements, etc.; a reading—"That Lost Five Dollars" (culled from the Magazine), by the Treasurer; "Real Thank-Offerings," by the Thank-offering Secretary; "Knowledge," by the Literature Secretary showed the necessity of using the Magazine, Prayer Cycle and aids of the Literature Department. The Temperance and Tithe Secretaries had pledges to sign. The program was followed by the business session, then the original thoughts for the Roll

Call, and last, the Devotional Period, which took the form of a Consecration Service, sending us home full of new life and purpose.

FIRST-OF-THE-YEAR MEETING

At a "First-of-the-year" meeting in another Society, which divides its members into 12 Committee Groups, a clever plan was used to announce newly chosen chairmen of these groups. The new officers, who had charge of the meeting, met (supposedly) at the home of one of the officers to divide the society into groups for the year, and after discussing the qualifications (not shortcomings) of certain ladies, chose them as chairmen. Naturally, no one interrupted the little playlet to say, "I Can't."

AN EASTER MEETING

in a room profusely decorated with blossoms had as its central thought—"The Risen Christ." An Orthophonic Victrola supplied very wonderful Easter music throughout the program and social hour. A basket with tulle bow held jonquil-decorated cards with Easter thoughts (scripture and bits of poetry) for Roll Call. The leader pointed out that Christ is Risen, proof being found in the lives of transformed men and women. The program included, The Risen Christ in the Moslem World, from facts in "Moslem Women," The Risen Christ in Our Fields Abroad, and The Risen Christ in the Home Land. The material was mostly taken from the Magazine, and included Mrs. Oyler's stories of the Prayer Life of Sudanese Christians, Mrs. Samuel's article about her own Christian experience, Abyssinian Dusta, and others, also bringing to mind the Sacrificial Spirit

of Christ as shown in the lives of our missionaries—even unto death!

"Where man calls man his brother
And loves as himself another,
Christ is risen!"

THE FLOWER SHOW

must be begun a year ahead of meeting-time. Last year at the Spring Rally, when the attendance was nearly perfect, a tiny envelope resembling a seed packet was given to each member. Each envelope contained the name of some woman not a member of the missionary society. On the outside of the envelope were these words:

"PRECIOUS SEED"

"To be planted deep in the heart of the receiver, the gardener. Watered by showers of love, warmed by the sunshine of kindness, cultivated by loving attention and kindly deeds, this precious seed will blossom forth as the most beautiful flower of the missionary garden, a new member. Let each gardener bring her flower to the Flower Show next Spring Rally."

At the next "Spring Rally," the theme centered in newness of life in the work of Christ's Kingdom. Upon coming in, each one was given a flower-decorated card upon which was written the name of a flower or plant named in the Bible and the scripture verse containing it. Devotions were based upon the Song of Solomon 2:11-13. and Isaiah 35. The Roll Call was made a part of the Program. As each one read her verse and named her Bible flower, a leader gave interesting facts concerning it. Then followed a playlet, "A Cluster of Roses," adapted from a leaflet by Mrs. Cronk, given by several young women, the flower of the church. In lieu of

the play, a talk on "Young Women, the Flower of the Church" might be given. As the Indian Group, one of whom was the Junior Superintendent, had the meeting in charge, Ten Little Indians filed in, squatted in a semi-circle, and gave facts about our Indian Missions, each going out as he finished. The last Little Indian, "left all alone," had a basket of flowers each labelled with the name of a new member. He handed the basket to the President with these words: "I come bringing a basket of flowers, plucked by the hands of the faithful along the pathway of life. These are magic flowers, and as the name of each is called, its human counterpart will come forth and take her place as a full-grown flower in the Missionary Garden."

After welcoming the "Flowers" the President spoke of the Juniors, the buds of promise in the Missionary Garden, entreating the aid of the experienced gardeners of the Mother Society in caring for them. Tea served in a room sweet with the scent of many blossoms closed an interesting program.

Oh, for space to tell of a Colonial Tea, a Missionary Hike, Resolution Meeting, a "S'prise" Party, Missionaries' Reunion, Missionary Mail-Time, Remembrance Meeting, Around the Christmas Fireside, Guest Night, Harvest Luncheon (preparatory to Thank-offering), Indian Pow-wow, Personally Conducted Tours, Missionary Musicales, and a Wish Meeting.

Is it worth while? What you earnestly desire, you will strive to get, and your enthusiasm will communi-

cate itself to the most sluggish member, as well as to the most uninterested outsider. An interesting meeting with a true message is the pebble thrown into the pool of missionary endeavor, whose ripples will touch the farthest shores of His Kingdom. An-

other woman interested, won to Missions!—who can say what her life will mean to the world—her abilities, her possessions, the lives of her children dedicated to Christ! Truly we can say with Lowell, "Not Failure, but Low Aim Is Crime."

Presbyterial Programs

Something New? Something Helpful?

"As you like it"

By Mrs. J. C. Alter, Oklahoma City, Okla.

OUR Magazine editor is asking for something under this caption, perhaps chancing the hope that, after years of observation and listening in, we may have a few **do** and **don't** suggestions to offer, which may aid in program building.

PROGRAMS ESSENTIALLY MISSIONARY!

Let us suppose, for the moment, that a group, or committee, is gathered to outline the program for next Annual Presbyterial; it may be that the chairman has some old programs on hand, some "good," some not "bad," a few, "indifferent," many of them found wanting because the missionary element is sadly lacking, or else camouflaged under the mistaken notion that our women must have certain outside attractions to draw them to the meetings. While renovating an old building for our Teachers' Home, at Ezel, Kentucky, it was discovered that the newel post on the staircase was "Curly Walnut," the fine grain of the wood having been hidden for years under a thick coat of paint which required drastic treatment to restore the post to its original beauty. Now this committee, with their heads

together, are not going to lose sight of the purpose back of our organization—Missionary, first, last, always! So we can safely leave them as they prayerfully consider the task before them.

"NO NEW THING UNDER THE SUN"

Might apply, in some cases, to the subject under discussion. During one season of field service, 12 Presbyterial programs were listened to consecutively, and all save one might have been cast in the same mold, so all one they were in their routine construction.

Granting there must be more or less sameness in the order of exercises, like the Annual County Fair, the "same pumpkins, pigs, pies and pickles," to the casual observer, scarcely a passing glance, but of vital import to those having possessions there, so to our Annual Meetings will always be drawn those vitally interested in missions, though the program may seem to be a fac-simile of a past year's production.

A noted speaker has said that, in every address, the central truth must

be repeated at least four times so that it will catch all classes of hearers, but, each time expressed in a different way, that it may not become tiresome; driving the same truth home from every possible angle may catch the attention of some of our "Silent Two-Thirds," who, possibly, have wandered in to hear something new. "It takes four shots to land them all."

If we glance in on our committee now, we shall find them still with their heads together wrestling with this very problem, sameness, and a very important item is before them, namely:

REPORTS

This is the "Piece de resistance" (whole joint) of their program: the purpose of a presbyterial assembly: to hear and discuss the various departments of work as presented by those elected to "carry on" all through the year.

These reports should not only be given a prominent place, but, if presented in an earnest, forcible way, they will hold the attention and carry conviction to the hearers. This is possible only when each one reporting for her particular department is assured that her work is the most important of all because she has worked it hard for the past twelve months: she will get all the local aid possible from the one whose office she now assumes: write the General Secretary of her department, send for any literature bearing thereon, see personally, when possible, every society in her district, get and keep in touch with each society in the presbytery through correspondence, ponder, plan, pray: make it her hobby even in the midst of other calls, then her depart-

ment will go and glow and grow for her annual report will set fire in the societies that need kindling.

Is it not sadly true that we must deal with the other extreme as well? I have seen—and so have you—and we can almost repeat word for word the apologies which begin and end her "report": "Sorry so little to present—have written—letters—only—response—Hope my successor will have a better showing next year;" and the weary listeners smother a yawn and sigh of relief as she takes her seat. Imagine—if you can—an "animated discussion" following such a wet-blanket recital.

To become custodian of any department of our Women's Work is a most sacred trust: it implies responsibility, accountability to God and to our W. G. M. S. A high privilege to become a co-laborer with Him in matters pertaining to the Kingdom—May we be true to our calling.

THE QUIET HOUR

This has become a regular feature of Presbyterial Programs and may be a source of rich, spiritual blessing: a time for unhurried prayer, praise and meditation: coming as it usually does, at the close of the session, when business is all behind, instead of pressing in from all sides.

Our committee has reached this point in preparing their outline and, tuning in, I can hear one say "Don't let's have a set address from the leader: have all take part!" And here are some of the suggestions from the different members: some one just to lead the thought along the general theme: an old fashioned Bible reading, but short, well chosen verses

given out in advance to be read as called for, and the truth driven home in a concise response from a spirit-filled leader: take, for example, the word "Way," keeping to the message as Jesus gives it in its different applications in the Gospels, which will lead us—by way of the Throne—to His feet, to a vision of His Kingdom, to the greatest need of a sin-lost world and to a closer walk with Him—IN THE WAY. Then a wise selection from the songs of David to lift us into the high places of blessed communion, when those, led of the Spirit, will voice the thought of their hearts in prayer that shall touch a responsive chord in the hearts of others.

Then, a leader suggested for this Quiet Hour period, our busy group of women will be turning their thoughts to a very practical part of their program, which will help to a better understanding of the W. G. M. S. in all its departments, and—

A QUESTIONNAIRE

is decided to be the most practical method: getting down to "brass tacks," as it were: answering some questions which often seem so simple, yet, which if thoroughly understood, would throw a flood of light in on the ways and means of carrying on in local societies—senior, Y. W. and Junior—But," Dear me, it's time to go home!" so our program makers separate: each to prepare an important question which she will submit later: (The secretary in the mean time will be writing to see if a missionary speaker can be headed their way for next Annual Meeting).

Space here, forbids a list of the questions in the questionnaire that might be inserted at this time, but if help along this line is desired, a card will bring a prompt reply, if addressed to the writer.

The Values of a Summer Conference

By Mrs. John W. Cummings.

SUMMER Conferences are taking a very important place in our church life. Organized primarily to stimulate interest in the missionary enterprise, they have proven a blessing to all the work of the church. They have not only won lives to the service of Christ in the field, but they have aroused throughout the church a keen feeling of responsibility to the non-Christian world. They afford the people of the church an opportunity to meet those who have been working in our mission stations and they enable those missionaries to give their messages to the

leading representatives of a great many churches.

It seems to me that the conferences are especially valuable to the individual. Often we allow ourselves to neglect the daily watch. Our vision of Christ dims and our zeal is lost. We need to mingle with Christian people, to meet those who have given their lives very particularly to the service of the Master. Or we may feel, like Elijah, as if we were almost alone in our work and that it wasn't much use to work on. At a conference

we find those who work and love the work, and we are refreshed in spirit.

One of the finest parts of the conference is the time in the evening after the general meetings are over, when small groups meet together for prayer and quiet talk. Challenges that have been given during the day are faced, problems are discussed, experiences are shared and, in the sharing, all are strengthened, Christ seems very close and loving, and lives are dedicated anew to Him.

Too many young people have the impression that to be a Christian means to give up many pleasures and live a more or less secluded life, constantly wanting to do things that must not be done. A most striking fact about the conference is the joy and radiant happiness of Christians. Good times form a large part of the program. One is strongly impressed with the fact that the life of a Christian is not a life of sacrifice, but one of great privilege, abounding in happy times and enduring friendships.

Too often we are inclined to allow others in the church to bear the burden of mission work. We may approve of the work going on, but we don't concern ourselves with it. At the conference each is faced with his own responsibility; each is faced with the necessity of giving a life to God to be used where and as He wills. Each is made consider how best to

put his talents to use. The world is pictured in its beauty and all its challenging need. We are made to see those, whom we may have scorned, as men created and loved by God, looking to us for the message of Christ. There the differences of skins and languages are forgotten and souls are seen and found worth saving.

The conference is often advertised as the ideal vacation and it is truly such. It is there that one may find the greatest incentive to great living—service to others. A life lived for fellow-men is the only satisfying life.

The key-note of the conference is service. The aim is to instill in the church an interest in the world and its needs. The results are far-reaching and wondrously important. How many of our missionaries, I wonder, received their first challenge at a conference? How many young people have returned to their home churches with hearts burdened with the picture of suffering and need, yet gladdened by the promises of a redeemed world, redeemed through man who has been given the high privilege of carrying the message of the King to His subjects who are yet bond servants of His enemy—the message which is emancipation?

Yea, truly, it is life worth living and an experience worth having—a summer conference.

The while I listened came a word—
I knew not whence, I could not see—
But when my waiting spirit heard,
I cried, "Lord, here am I, send me."
For in that word was all contained—
The Master's wish, the servant's joy,
Worth of the prize to be attained,
And sweetness of the time's employ.

I turned and went—along the way,
That word was food and air and light;
I feasted on it all the day,
And rested on it all the night.
I wondered; but when soon I came
To where the word complete must be,
I called my wonder by its name;
For lo! the word I sought was He.
—Phillips Brooks.

The Cup Of Tea

The Social Side of the Missionary Society

By Miss Katherine Boobyer.

SOME times we of the Missionary Society become so enthralled with the program and the speaker and the monthly reports, that the social side of us becomes rather submerged. There is always a little talk after the meeting, of course, with those whom we know well, but it is very easy to forget the newest member and the friendly word that makes her feel like "one of us."

Several societies find the humble cup of tea an excellent preventive of this neglect of sociability. There is something in the tinkle of the silver spoon upon the china, and the crispness of the colorful little cakes upon the plate that make our smiles a little friendlier, our association a little closer.

Invitations to prospective members bear so much more weight if one can add, "And there's a social hour following." The newcomer may sit next to you in the meeting, and you may make a remark to her about the messages brought, but have her sit with you afterwards and drink a little tea and discuss the program, and—well, she'll be wanting to do it again.

Try serving a little tea with your next presbyterial reports. The women will enjoy them much more. And

when the circle has gathered and everyone is served, it is an opportune time to begin to think of the next meeting, and the work for the coming month. Tomorrow when you telephone a member asking her to serve on your committee or present a short message at the next meeting or look up some material, she may not be so willing; but go to her now as she sits with her cup in hand, and she will probably respond with a smile and "Certainly!"

And then there's another advantage. Nothing is more inspirational than to have a missionary or a prominent worker as the principle speaker. But the society which invites her merely to its platform is missing a great opportunity. Her message may inspire you, but if you would get a glimpse of her real self, chat with her over a cup of tea.

The thing that is essential to a smooth-running, efficient society—the sort that can carry a big thing through and do missionary work as it ought to be done—is that spirit of willingness in every member, which can only be fostered through thorough acquaintance with every other member. And often, just a cup of tea will do it.

My life must touch a million lives
in some way ere I go
From this dear world of struggle to
the land I do not know.
So this the wish I always wish, the
prayer I ever pray;
Let my life help the other lives it
touches by the way !

Foreign Correspondence

FORGET THEM NOT

Forget them not, O Christ, who stand,
Thy vanguard in the distant land.
In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head.
Exalt them over every fear,
In peril come thyself more near.
Thine is the work they strive to do;
Be with thine own, thy loved, who stand,
Christ's vanguard, in the storm-swept land;
Their foes so many, they so few.

—Selected.

MISSIONARIES BIRTHDAYS

September 3 Miss Frances M. Patton
September 5 Miss Emma Dean Anderson
September 5 Miss Theresa Brownlee
September 5 Miss Ruth A. Work

September 5 Mrs. Ruth L. Walker
September 5 Miss Agnes Ballantyne
September 8 Mrs. Rachel T. Seiver
September 8 Miss Davida M. Finney
September 12 Miss Mary J. Campbell
September 12 Miss Ruth M. Williamson
September 14 Miss Mary Thompson
September 18 Miss Elsie M. French
September 18 Miss Marguerite McClellan
September 22 Miss Lucy Lightowler
September 23 Miss Helen Noordewier
September 24 Miss Josephine White
September 24 Mrs. Sara M. Eby
September 29 Miss Una Coie

"I thank him that enabled me. even
Christ Jesus our Lord, for that he counted
me faithful, appointing me to his ser-
vice."—1 Tim. 1:12



EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

PLAY AND WORK

By Miss Minnehaha Finney

I am writing this letter for the Correspondence Department of the Magazine while sitting in a mat hut within hearing distance of the roaring waves of the Mediterranean Sea. It is a wonder that I am not off with the rest of our hut-dwellers (there are twenty-five huts, all told, some larger, some smaller) having a dip in the sea but I resisted the great temptation that almost overpowered me when I beheld a great crowd of sea bathers wending their way across the sand, just so I could get this letter written to you readers of the Magazine in time to get off on the next foreign mail.

Perhaps I should explain that it is summer vacation time and we missionaries all are gathered together here in a summer camp. We have no

mountains in Egypt and no place to go except the seashore but I must say that is is delightful here although it does not always suit every one. Some folks seem to need a change of altitude.

Vacation time for the missionary is not what might be called a real vacation for work haunts him like an uncanny ghost, only much more real than any ghost dare be. All these missionary girls who have charge of girls' schools for the first few weeks of their vacation time talk nothing but examination papers and grade cards, how many pupils passed in Miss So-and-So's school, how many failed! Something like 1300 girls took, what we call the uniform examination, and all these papers in no telling how many different subjects have to be examined and graded by the committee. It is

not surprising that the missionary girls comprising this committee give a groan now and then. It is worthy of note that these uniform examinations have raised the standard of our schools for girls here in Egypt. So even though they mean work for the missionary girls in charge of schools they are worth while.

leave the results with Him. Our limitations are God's opportunities. Our prayer is "God, use us in Thy way".

For me, my vacation will soon be over. I go back in a few days to Tanta to conduct a Summer School for Bible Women during the month of August. Different ones of the missionary girls are to help me out, at



THE MARY HERRON REST HOME, SIDI BISHR RAMLEH.

Summer home of the lady missionaries.

"You can't see the beautiful blue of the sky nor the restfulness of the stretches of quiet desert".

Another thing which takes off a big slice from our summer vacation is what we call the Summer Meeting of the Missionary Association. We really mean this meeting to be a simple little affair which will consume only a few days of our vacation time but for some reason or other it has a way of swallowing the days like a bird swallows a big fat worm. The only difference is that Robin-Red-Breast becomes nice and fat and sleek and Missionary Association becomes weary and worn, faded and frayed on a steady diet of summer days spent in trying to fill the place of the four missionary ladies who have failed to return to the mission field with only two who are available for the work to be done; or on deciding which piece of precious mission work is to be put on the shelf because of the threatening cloud of retrenchment hovering over the horizon. But enough of this sad tale of woe. Our part is to trust God, do our best and

different times during the month. We expect to have a precious time in the study of God's Word. I hope to tell you about it in another letter.

THE TOMB OF CHRIST

By Miss Pearson

NOTE—Egypt and Palestine being so closely linked together it is very easy to run across for a little visit in the Holy Land—The following is a good account of a visit made by Miss Pearson of the P. M. I., during the summer vacation—Editor for Egypt.

"They have taken away my Lord and I know not where they have laid Him", said Mary, as she looked into the deserted tomb of Christ on the memorable third day after Christ's crucifixion. Where was Mary standing when she said those words? It is the foremost question in the minds of the tourists who go to Jerusalem today.

There are two tombs of Christ, the

Church of the Holy Sepulchre, which is within the present city wall and that of Gordon's Tomb of Christ, which is commonly called the "Garden Tomb". Most tourists visit both and in the end the question is still unanswered.

One of the first places visited while on my holiday in Jerusalem was the Church of the Holy Sepulchre. This site has been held sacred for many centuries. However, it is by no means certain that this is Golgotha, as the Golgotha mentioned in Matthew and Hebrews is outside of the city wall. "Behold, some of the watch came *into the city* and shewed unto the chief priests all things that were done." (Matthew 28:11). "Wherefore, Jesus also, that He might sanctify the people with His own blood, suffered *without the gate*." (Hebrews 13:12).

That involves the question of the city walls during that period. Excavations have brought to light ruins which are believed to be the wall dating about that time. The remnants of these are enclosed in the Russian Church. If this is true, the site of the Church of the Holy Sepulchre should not be questioned.

It is said that St. Helena had a vision that this was the true Calvary and cremated wood believed to be the three crosses was found there. A portion of one of these had the power to heal and was said to be that of Christ's. A chapel was erected over the spot, which has developed into the present church.

Immediately upon entering one sees a flat, red marble about 7 ft. by 2 ft.—the "Stone of Unction"—on which the body of Christ is said to have lain when it was anointed by Nicodemus with a "mixture of myrrh and aloes, about an hundred pound weight (John 20:39). Over this burn the incense lamps of the Armenian, Latin, Greek and Coptic churches.

A large passage way leads to the Rotunda of the Holy Sepulchre which

contains the tomb which is 26 ft. long and 17½ ft. wide. It is made of marble and is divided into the Angel's Chapel and the actual tomb. The tombstone is covered with marble slabs and is used as an altar.

There is no reference in the Bible that would give one the impression that the tomb had separate divisions.

One passes the tombs of Arimathea and Nicodemus, Chapels of Apparition, Prison of Christ, and of the Parting Raiment, and many others before coming to Golgotha on Calvary which has the Chapel of the Raising of the Cross, Nailing on the Cross and the Agony of the Virgins. The spots wherein Christ was disrobed and nailed to the Cross are marked by marble slabs in the pavement. A constant stream of tourists passionately kiss the stones and say their prayers there daily.

Could this be Golgotha—Christ's Calvary?

The day after my first expedition to the Church of the Holy Sepulchre our party went to the Garden Tomb. Many people believe this to be the real tomb of Christ.

In a cliff of a hill there are some natural cavities which General Gordon in 1882 fancied to resemble a "skull"—"And they bring Him unto the place Golgotha which is being interpreted, the place of a skull" (Mark 15:22). And He bearing His cross went forth into a place called the place of a skull which is called in Hebrew, Golgotha (John 19:17).

This garden, was no doubt, in the hands of a rich man, because it contains a wine press which is cut in the rock. But whether the rich man was the rich man of Arimathea named Joseph who begged for the body of Jesus (Matthew 27:58) is a question.

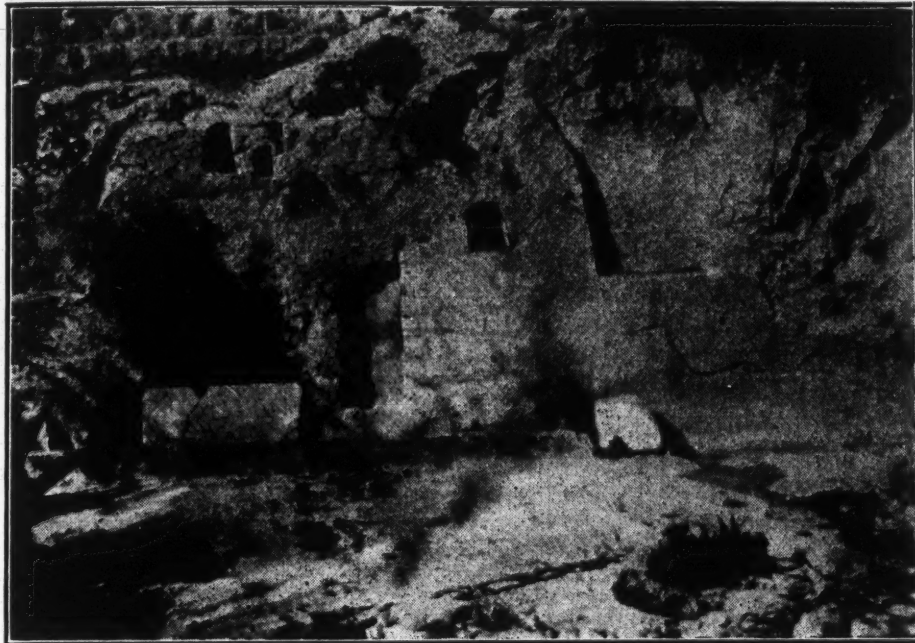
The tomb is hewn out of rock, as St. Mark writes (Mark 16:46), "And he brought fine linen, and laid Him in a sepulchre which was hewn out of a rock and rolled a stone unto the door of the sepulchre." In Luke 24:-

53, we also read "And he took it down, and wrapped it in linen and laid it in a sepulchre that was hewn in stone, wherein never man before was laid."

Recent repairs have been necessary on the left of the entry. However, the rest of the tomb is in good condition.

aries come to the compound of mat houses here on the sands near the sea. Here we enjoy the sea breezes which afford a welcome change from the sultry days further in-land. But better still is the delightful fellowship with one another, renewing old friendships and forming new.

The vacation is fast slipping away



A RECENT SNAPSHOT OF THE GARDEN TOMB JERUSALEM

Courtesy Jewish Magazine

Guides in Jerusalem say there is but one other tomb throughout that section of the country that has a window. Interpretations of John 20:5 have been made that Peter "stooping down and looking in (i e. the window) saw the linen clothes lying, yet went he not in." However, the entry of the tomb is low and a person of average height would be required to stoop to enter. Luke tells the same incident in Chapter 24:12—Then rose Peter, and ran into the sepulchre and stooping down, he beheld the linen clothes laid by themselves."

Both tombs prove to be extremely interesting.

VACATION DAYS

By Miss Sarah B. Meloy

One of the very pleasant things of missionary life in Egypt is the summer vacation time when the mission-

and it scarcely seems that it has begun. Our summer meeting of Association has just closed after almost two-weeks' session. The devotional programs for our meeting have been especially interesting and stimulating. On the Day of Prayer which preceded the opening of Association, lessons from Christ's prayer life were presented in an inspiring way and this has been followed each morning by studies in the prayer life of Old Testament characters. Many new and helpful lessons have been presented and in this time of especial need in the face of threatening retrenchment, we have been greatly impressed and encouraged by the promise in the main topic, Jer. 33:3, "Call unto me and I will answer thee, and will show thee great things, and difficult, which thou knowest not".

The present situation is surely a big challenge to our faith and prayers. When we see the many possibilities for the expansion of the work here, we are saddened by the anticipation of any retrenchment and we only trust that it will not be necessary.

We had an enjoyable celebration of the Fourth here when our mission crowd together with other Americans near us, gathered here on the sands for a short patriotic program which was followed by various amusing stunts and a picnic supper. Such occasions are happy ones and make us realize anew the countless blessings our own country enjoys, such as a Mohammedan country can not know.

I had the opportunity of attending a very interesting wedding in Alexandria the other evening, assisting in a quartette which sang three selections from the Bible Songs. The

couple were members of wealthy families. The groom, a Copt, had been baptized by one of our native pastors who performed the wedding ceremony. The bride is a member of a nominally Protestant family altho they are not members of our native church. However it was a pleasure to know that the large crowd of Copts, Mohammedans and some Evangelicals, were witnesses of a Christian ceremony and heard passages from the Scriptures, prayers offered and Bible songs, sung. The large garden was elaborately decorated with embroidered tent work, electric lights and flowers and was a delightful place for the affair. A sumptuous Egyptian banquet was served to all the guests and we were sorry to see the wine flowing freely about us.

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

PRESENT DAY EVANGELISM AMONG MOHAMMADANS

By Miss Hazel Bennett

Those working among Mohammedans will ever be conscious of the difficulty of their task and of the utter hopelessness of completing it except as God, Himself undertakes for them. Where else can one go to find such bigotry, such hatred of Jesus Christ, the Eternal Son of God, such self-righteousness, such ignorance of the first principles of real righteousness, such trammeling of womanhood, such deep need? As one walks the streets of a Mohammedan city he is conscious of the scorn, the contempt, the hate heaped upon him because he comes in the name of the Son of God. A dear friend has been visiting us for a few days. She came from her lovely home in Scotland right into

the heart of a frontier city where every move she made was suspected and where every act was criticized. In the few months since she and another consecrated woman have lived there God has heard the many prayers that have gone up in their behalf and many friends have rallied about them. We have faith to believe that through these servants of His, God is about to draw many to Himself.

Further south in the Punjab we find the conditions somewhat different and we often ask why? We think of the schools and the hospitals and the other evangelistic agencies which have been operating in these parts for years and we know that God has heard and broken down many a barrier and opened many an iron gate.

We think of the often despised, weak, poor, ignorant village Church and somehow we know that here is a large part of the answer to our question for whether consciously or unconsciously, these thousands of village people have staunchly asserted their faith in Jesus Christ the Son of the Living God. They have failed in many things perhaps, but they have been true in this. We see now large districts almost every village of which is open to the Gospel message. In the past few months we have witnessed whole villages sitting by and wondering at the wonderful love which prompted God to give His Son. We have seen a Mohammedan boy of good family confess Jesus Christ and then go back home and witness for Him. We have heard his lovely mother tell with pride of the way her son preached Christ in his own village and we have heard her ask us, oh so earnestly to teach her to pray. Does anyone doubt the miracles of our Lord in His own time on earth or in our own? Let such an one come to a Punjabi village and see God work in these days.

We would not have you think that the barriers are all down or that the Mohammedan world is ready to turn to Christ or that even great numbers are ready to accept our Lord and Saviour but we would have you know that we are living in a time when God is working wonders in the hearts of men and in a time when many in these villages are strangely tender hearted and hungry. Could you see group after group of Mohammedan women as they listen with pained faces to the story of Christ's suffering for our sin you would understand. We are often shown too, how very necessary it is that we take the message quickly. Last summer as we sometimes worked in a large city and near villages we were conscious of closing doors and hardening hearts and increasing hatred. The very atmosphere was often charged with resentment and hate. Even there,

however, more doors were open than we could enter but the closing ones break our hearts and we wonder why the Christian messenger couldn't have reached these homes sooner. Just this week the Mohammedans of the village where we are camping, drove the Bible women from place to place and would not honour their message. In another village a Mohammedan woman undertook to beat one of the Bible women while the other was preaching but for the most part the way is open for us and our message. We are convinced that there are many secret believers among this people who will some day come out and confess Jesus Christ as boldly as did Joseph of Arimathea and Nicodemus. Mohammedan inquirers are constantly coming to the missionaries and Indian Christian leaders in some of our cities and villages. The problems that arise in connection with this are many and varied. Very often a convert cuts himself off from making a livelihood in his former occupation and we must not only readjust his inner life but every part of his life plan and purpose. It is easy to be so kind that one hinders or so generous that one pauperizes or so reticent that one discourages and causes to stumble. Only the wisdom of God can keep the missionary from making serious mistakes at this point. How he covets the prayers of the Home Church and how he needs them both for himself and for these being born into the Church.

We think of a village just two miles from here where God sent a wonderful spirit of inquiry last year and it was on the day when the women of the United Presbyterian Church in America had pledged themselves to carry us and our district into God's presence upon their hearts. We think of another village where large groups of Mohammedans and others sat spell bound in reverence and awe, as they listened to the

story of the sacrifice of the only Son of God. This too was a special day when many of you were pleading with God for us and our work here. Will you not too, as you pray for the Mohammedans and their great need, pray also for the Church of Jesus Christ in their midst? There is everything here to drag our people down and only God Himself can keep them from slipping back into the mire from whence they have come. The miracle necessary before they can effectively witness for their Lord must be the same as took place in Jerusalem on the day of Pentecost when God took a poor, penitent, despised man who had denied his Lord and filled him with His own Spirit and used him to prick the hearts of men and turn them unto Himself. Shall we not come to Him very humbly to learn the secret of true intercession for these who need Him so very much?

OUR LITTLE ONES

By Miss Margaret Fehlman

The children in the Gurdaspur Home for Women, number 33, between the ages of 8 months and 8 years. Perhaps you will ask, "Why are there children in a women's home?" What would a home be without them? Some of the women have their own children with them; then we take in wee motherless babies and orphans who need to be cared for. Some of these women had to give up their little ones when they confessed Christ and their hearts are very tender to the little ones and they give them very loving care.

I wish I could introduce them all to you. You would enjoy Dhuleep Singh, Hayat Bibi and Robert, who are our mischief makers, so full of life that it bubbles over. I wish you could hear Mabel, Rakhil and Ingat Bibi sing the Psalms. Gladys can only make a "joyful noise"; Ruth is our little society lady; she will make a wonderful hostess in years to come;

she is only four now, but she knows how to make strangers feel at home. There are Gulzar, Shamsul, Haqq, Daniel, Merci, Defos, Farzila, Josephine, Munshi Samsun, etc. Space does not permit me to name them all.

I will tell you about wee Chandi who was brought in last February a baby of three weeks, very thin and tiny. By the end of March she was rounding out nicely, though she only weighed seven pounds then. Now she is a little roly-poly with dimples where all nice babies have them. She has no teeth, nor does she creep, but she sits up in worship as big as any one and how her eyes sparkle! Kesri, who cares for her, was overheard saying to her in Panjabi: "Chandi you are not silver but gold" Chandi means silver. She is in danger of being spoiled for we are all tempted to stop and play with her as we pass by. Really she is very good; she will lie for hours and hours and amuse herself. Pray for the children that they may be kept and blest and grow up to be usable by our Lord and Master.

A TYPICAL VISIT

By Mrs. E. L. Porter

I wonder if you would like to visit in one of the homes in the city. It is a chilly, raw day so we shall wrap up well before we start. We walk along the wide street, keeping to the middle of the road as it is cleaner there, (there are no side walks) until we come to a very narrow alley. You could almost touch the houses on either side if you put out your arms. Down the middle of the alley there is an open drain which greets your nostrils quite offensively, and at intervals the refuse has been swept up and left to dry on the side. You pick your way along as best you can, allowing as wide a berth as possible to a stray cow and a mangy looking dog. Some half-clad dirty children are playing around the partly-open door of one of the homes you pass, and

you can scarcely keep from stepping on them.

We finally arrive, and on knocking we hear a voice singing out "please come in". We step into an open courtyard from the door on the alley, and are invited into a room beyond. Here we meet two young women and they bid us welcome, and offer us the one chair the room contains. The rest of us will sit on one bed, while our hostesses occupy the other one. The beds are made of wooden legs and side rails on which is woven the string mattress. The bedding is rolled up at one end for the day time. The women sit on the bed with their feet tucked under them. They are thinly clad. There is no carpet on the mud-plastered floor, and beyond a shelf or two for the household cooking utensils, and the beds and chair above mentioned, the room is bare of furnishing.

After a little friendly conversation, and due admiration of the sweater the housewife is knitting, the Indian lady, our guide, asks if they wouldn't like to hear a story. She wins their hearts at once by speaking in Punjabi, and with many a life-like turn and twist of language she tells the story of man's beginning—the fall—the provision of an ark of safety—and applies it to Christ and His plan of salvation. The story is listened to with rapt attention, and consent given to all that is said.

We who are sitting by pray unceasingly that the entrance of His word may give light, and that the assent may be of the heart as well as of the lip. The message is faithfully given. It is only the Spirit of God who can make it powerful to change a life.

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

IN MEMORY OF THE BAPTISM OF JESUS

By Miss Isabel Blair

Once a year the Abyssinian Church celebrates the baptism of Jesus. The night before the eventful day, the priests take the ark out to a tent near a stream some distance from the church. They stay there all night and are up before daylight singing, chanting and beating their drums. Some very religious people also go and sleep out all night nearby. Early in the morning, even before sunrise, the people gather around, all dressed in their best. The hillside from a distance looks like a fair ground on the big day of the fair. Their white clothes have all been washed and are fairly dazzling in the sunlight.

About sunrise, some of the priests come out to see who wishes baptism. The necessary money is collected, each is given a new name and a

colored cord for the neck so that others may know he is a Christian. Then the priest goes to the stream and most of the people follow him. He blesses the water, then baptizes by splashing water on the people. At this time others who have previously been baptized also get into the water to get some of the water on them, in order that their sins may be washed away. Some take the priest to a secluded spot, confess their sins and then get splashed in order to be cleansed from their sins. Such a lot of shouting and talking as this creates! The stream is small and there seem to be so many sinners wanting to be cleansed that there is some excitement. Fortunately the water is only ten or twelve inches deep so no harm is done, by the excited pushing.

After this scene at the stream, all

come back to the tents, where there is more chanting and singing and waiting. The people form a large circle around the tent containing the ark and priests. Some lean on their sticks looking very thoughtful; others talk and move about, while the beggars go clear around inside the circle asking alms. Some offerings of incense or bright colored silk covers are given to the deacons who are in attendance outside of the tent. At certain times some people bow their heads or stoop to kiss the ground thus showing their reverence for things of God.

The time finally comes for communion to be given the new Christians. The deacons arrange long cloths over the tent ropes, so that the communicants can participate under cover. Some stalwart men then step forward to act as guides or guards. Sometimes they are quite necessary too, for as soon as the signal is given, there is often a rush for the sacraments, like folk back home rushing for movie tickets. The guards then have to rap some severely on the head to make them stop pushing, and some get so rough that they must be pushed clear away. At such times there is no solemnity nor quietness about it, but other times the communion is held in an orderly and quiet fashion. After taking communion, one must not speak nor spit until after some food has been eaten.

Another long period of waiting, singing, chanting and reciting follows and then about nine o'clock, the walk back to the church begins. One priest carries the ark covered with a silk cloth on his head. Before and behind walk the people, singing, dancing and making merry. Horsemen with long sticks, ride back and forth in play in the adjacent fields to increase the fun. Although it is only about an hour away, they take three hours to return to the church. At the church the women make a large circle some

distance away, around the church, while the priests with the ark and the men march three times around within the circle of women. When the priests pray, all bow clear to the ground in acknowledgment of the presence of God.

The Gallas are there in a mass with spears and sticks over their shoulders, singing their Hi-hi-hi and stopping at intervals to dance. Their dancing is nothing but a series of jumps and thorough shaking of the whole body. The Amharas are there. The women clapping and singing while the men and priests sing and dance. Their dancing is more of a march than a dance. Three times around and the priests take the ark inside. Then the deacons and some small boys with two large drums, dance once around inside of the church and the festival is over. All afternoon is spent in feasting and drinking and having a general good time.

What a life to be an Abyssinian priest! Seemingly all one needs is a good pair of lungs and a rapid tongue. Of course they must learn to read and recite the *Geze*, but it is not necessary to understand it. Many of the priests as well as the people do not know what is being said at any of the religious services.

Not long ago, one of the local priests asked our blind evangelist some questions about the Bible. He said he wanted to learn more about the Bible and what it said, as their Bible is in *Geze* and he does not understand it. What an opportunity for service! We are praying that some one from the Mission will be permitted to teach him. But if he learns the Truth for himself, will he be allowed to remain in the priesthood and in the church? Others like him have not and so the Abyssinian Church leaders and people remain in ignorance of God's Word.

SUDAN

Mrs. D. S. Oyler, Editor

AN OCTAVE OF NUERS

By Mrs. J. S. Maxwell

C—a specialist at Nasser. Large, fine looking, elderly man. Specialty—removal of fish and chicken bones and small pieces of bricks and broken pottery from bodies of Nuers and Anuaks. His equipment—his own hands, a little cotton or a dish containing a little water, according to the difficulty of the case or the severity of the pain in the patient. Charges—five, ten and fifteen cents. After he has collected ten or twenty nickels, he brings them to the doctor's house to get them changed into fifty-cent pieces.

D—Nyabel, a girl probably fourteen years old, called one morning, "You of the house". "Yes, what do you want?" "I want to see myself in the mirror." "Who are you?" "I'm a sister of a patient who was here last year, and she told me about seeing her own face." She came in, was taken to the mirror, where she feasted on her own looks, and then she said she would like to go. That was the first and the last time we have seen her. Did she see anything besides her own face in that short a time?

E—Between twenty-five and thirty years ago there was a terrible famine in Nuerland. The fathers drew blood from the necks of their oxen, usually six different times from each side of the neck, and then drove the ox off to the river to fill up on water. The blood was boiled a few minutes for the small children who were starving, and the parents went on for days and days without food, till their bodies could no longer hold life, and one by one they died. In one family only a young woman lived, and she decided that since all her relatives were gone, she would try to get to an Anuak village, where she could get food for working. She arrived, worked, was married, a son was born, and now

this son has been at the Mission for several years and has been baptized. He is helping translate Luke now.

F—a young man working for the Mission. Had severe pain in his eyes one morning. Went to a native medicine man, rather a medicine woman. She got out her dish of water and said she would see what his trouble was. He asked if he might put his hand in the water to make sure there was nothing in it, and he was given permission and was sure there was nothing there but pure water. The woman manipulated the dish with her hand a few minutes and said there was sand in his eyes, and a few more manipulations brought some sand out. The boy gave her the nickel which she asked for this service, and went off rejoicing that now his eyes would be all right. But the pain continued, and the next day he thought he would try the white doctor at the Mission. This doctor looked at his eyes and diagnosed "sand in your eyes." The eyes were treated, the sand came out, there was no charge, and the pain didn't return.

G—Yual, large, strong, with a seemingly unusual willingness for work, came begging for work one day, and again another day, and another day, and because of his importunity we took him in. He was willing, and strong, and large; too large; so large that he was awkward. If he washed dishes, he also had to wipe up the floor because he spilled so much water. If he strained milk, part of it was poured on the table. Wouldn't he tire of this woman's work and return to his village? No, he wanted a wife and he wanted her badly, and to get a wife, he must have money. Finally, a brother came, saying a neighbor had been here at the Mission Compound but he couldn't find Yual any place, and the family feared he had

been done away with in some mysterious way. The brother had come to find him, and here he found him, faithfully and awkwardly working away. Surely he would go home with him, but no, there wasn't enough money yet. A few months more, and a friend came saying his mother was very, very anxious to see him and insisted that he go home, but still he held out, and still he works awkwardly on—but he hears the Gospel every day, so why worry about the faults. There is no Gospel in his village yet, but perhaps if he learns enough here, he can be an evangelist to his own people.

A—a little boy, living about a hundred miles from here, fell into a fire in September, he was brought to the doctor here in March, the father excusing himself for not bringing him sooner by saying that he was sick himself. The little head was badly burned, one eye was entirely gone, and the other one was in an almost hopeless condition. The head and burned parts of the body were dressed for months, and finally the doctor talked to the father about doing a skin graft on the little fellow's head. The next day they were gone—had started for home early in the morning, because the father was AFRAID.

B—a young man, suffering, as he said, in his whole body, and the relatives knew he couldn't live long, as they thought he had been cursed, yet when examined in the clinic they could find nothing wrong with him, but decided to try treating the mind by giving him some medicine. Im-

mediately his face brightened, and in a short time he asked for work. He was given the job of herding some beautiful turkeys that were left in our care by a fellow missionary till he could get them to his station. The new herder seemed pleased with his work and followed the turkeys almost as closely as their own shadows for several days, and then one day, sad for him but joyful for the Nasser missionaries, a dog jumped out from behind a little bush and grabbed the big gobbler, the herder threw his spear twice but missed the dog both times and by that time the head was gone, and we had a fine turkey for our Valentine's party. Since he had been so faithful, he wasn't unduly accused, and continues his work, while his body and mind seem to improve daily.

C—a wee baby, just a month old, lay down with her mother on the floor of their tukl on New Year's night. A little smudge was burning in the middle of the floor to keep away mosquitoes. While the mother slept soundly, the little one squirmed into the fire and was terribly burned. He was brought to the clinic, where it was found that some of the little bones in the right arm and hand were exposed; the burns were treated and dressed, and every day the mother came with the little one, and every day she heard some of the Good News: and now after two months, the little arm and hand are all healed except one little spot. We pray that the mother's heart may have found healing too.

Dr. and Mrs. D. S. Oyler and family have arrived in the United States for furlough.

They spent several weeks in Cairo, Egypt, finishing the manuscripts of the translation of the Gospel of Matthew in the Shulla language.

They have a wonderful story to tell of the awakening among the Shulla people. People all over the church will be eager to hear of the development of the work at Doleib Hill, Sudan. They will reside in Sterling, Kansas.

Thank-Offering Department.

EDITED BY MRS. MRS. O. H. MILLIGAN.

Thank-Offering Secretary

905 Publication Building 9th St., Pittsburgh, Pa.

THE LOST THANK-OFFERING BOXES

How dear to my heart are those thank-offering boxes,
Those thank-offering boxes they gave us last Fall,
So careful we've kept them, so choice we've been of them,
We scarcely can tell where we put them at all.

We've hunted all over from garret to cellar,
In boxes, in corners, in closet and hall.
Where could we have hidden those thank-offering boxes,
Those thank-offering boxes they gave us last Fall?

They asked for our dollars, our dimes,
and our nickles,
Even wee bits of money we scarcely would miss,
We surely expected to fill to o'er-flowing
Those thank-offering boxes—Oh! long,
long ere this.

The heathen are dying, they're groping in darkness,
They cry, "Come and help us," to one and to all.
But what shall we do and oh! where can we find them,
Those thank-offering boxes they gave us last Fall?

At last we have found them, those thank-offering boxes,
In depths of the dresser drawer tucked out of sight;
Buried deep under gloves, laces, ribbon and feathers,
Yes! hidden in corners as dark as the night.

Oh! had we but put them, where we could have found them,
We'd have them quite full just as likely as not.
We wanted to fill them when last Fall we took them,
But laid them away and just simply forgot.
Every day is a day to make good resolutions,
Each day is a day to begin life anew.
Let all resolve that henceforth and forever
Those thank-offering boxes shall be kept in full view.

We'll save here a quarter and we'll save there a nickle,
We'll ever remember the heathens' loud call,
We'll not only pray, but those thank-offering boxes
Shall be filled to o'er-flowing for the "Ingathering" next Fall.
Adapted from poem in "The Indicator."

WHERE IS YOUR BOX?

GRATITUDE

Blessings given ought always to have some return. It is better to be a diamond, lighted to shine, than a clod, warmed to be only a dull, dark clod.

We all receive numberless favors, but we do not all alike make fitting returns.

Krummacher has a pleasant little fable with a suggestion. When Zachaeus was old he still dwelt in Jericho, humble and pious before God and man. Every morning at sunrise he went out into the fields for a walk, and he always came back with a calm and happy mind to begin his day's work. His wife wondered where he went in his walks, but he never spoke to her of the matter. One morning she secretly followed him. He went straight to the tree from which he first saw the Lord. Hiding herself, she watched him to see what he would do. He took a pitcher, and carrying water, he poured it about the tree's roots which were getting dry in the sultry climate. He pulled up some weeds here and there. He passed his hand fondly over the old trunk. Then he looked up at the place among the branches where he had sat that day when he first saw Jesus. After this he turned away, and with a smile of gratitude went back to his home. His wife afterward referred to the matter and asked him why he took such care of the old tree. His quiet answer was, "It was that tree which brought me

to Him whom my soul loveth."—J. R. Miller.

IMPORTANT REQUEST

Tuesday morning, September 6th, 1927, there will be mailed to every president a letter containing The Thank-Offering Message for 1927, The Story the Thank-Offering Blanks Tell, the List of Supplies, 1927-1928 and a sample Invitation card. Please give these to the Thank-Offering Secretary of the society. Ask her to have the Message and Story read at the next meeting. The list of Supplies will be very helpful to her in ordering material for her part of the monthly program and in making preparation for the annual Ingathering. The letter is addressed to the president of the society because her name is the one appearing in the Statistical report. If there has been any change since the reports for the new Statistical Report were sent, I would appreciate it if you would send it direct to the Thank-Offering Secretary of the society so she may have these helps for her important work.

NEW PAGEANTS

We have two new pageants for the Thank-Offering services this year. Plan to use at least one of them in your society.

The new Junior one written by Mrs. John Heslip Youngstown, Ohio, is Missionary Magic. The new Senior one, with a part for Juniors is The Alabaster Cruse.

Life Members

SENIOR LIFE MEMBERS

\$25.00 Each

Beginning June 1, 1927, Ending July 1, 1927

27. Mrs. Mary March.....Hubbard, Ohio
By Miss Margaret S. McClure
28. Mrs. Edward Williams.....Avalon, Pa.
By her husband

29. Mrs. J. G. Noss.....Omaha, Nebr.
Mothers' Day Gift, from her family
30. Mrs. Sarah Gamble.....Jamestown, Pa.
By a friend
31. Emma McNutt, In Memoriam
By North Shenango W. M. S.

Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

OUR YEAR THOUGHT:—"GOD DOES NOT REQUIRE US TO BE SPECTACULAR IN SERVICE;
HE ASKS US TO BE FAITHFUL."

YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927

Support of Girl's Boarding School, Pasur, India, \$4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, \$2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorie, Abyssinia; (new) Miss Mary Cole, Wadi Halfa, Sudan, \$800 each or \$1,600. Total Askings, \$8,630 or \$300 more than received in 1925—1926.

NEW YOUNG WOMENS SOCIETIES

Big Spring Presbyterial presents to the W. G. M. S. another society,—the Reed Circle of Newville. Tennessee Presbyterial has a new society in Henderson N. C.,—the Queen Esther Circle, with 10 members.

There are rumors of others soon to be announced. Let us have many new ones to help celebrate the 25th anniversary of the Young Women's Department at our 1928 convention!

If your society is weak and you are thinking of disbanding, *think again* before doing so. Instead, have a new society to report next spring.

THAT "FAMILY TREE"

Did you ever hear of it? You cannot be long with some people without hearing a good deal about their splendid forbears. They know just how great some of their numerous great-great-grandfathers and grandmothers were. They have the coat-of-arms blazoned on the most conspicuous places; it may be in wall adornment, near the entrance to the house, or above the door or in the front gable; or it may be found in finger ring or watch charm or be embroidered on the sleeve or collar, or, perhaps it adorns the limousine. In any case, it is conspicuously used.

Now it may be that some of these "branches" were noted for breadth of intellect, being jurists, writers, diplomats. Some may have been famous generals, admirals, heroes. Perhaps others were known for their piety or fearless preaching of the Gospel, world-renowned missionaries.

Happy should the followers of such nobility be! It is a great thing to be able to point to "worthies" as belonging to our family tree.

Yes, it's all right to have *come* well, but is the tree *maintaining* its *grandeur* since the *new branches*—*we*—have become part of it? Instinctively when pride of descent is mentioned, (mentally—if not orally)—an inventory is made of the claimant for "standing". Because the ancestral tree *has* borne good fruit, one is eager to note whether any of the virtues boasted of are present in the descendants in any considerable quantity—if at all!

Is the intellect of today nourishing itself to be able to measure up to the mighty minds of the past? Is true strength being gendered? Is piety having its rightful place? Is honor in the foreground? Has service changed to selfishness? Has the "*mind*" broadened until it has no other dimensions?

Again, we say it is a great heritage to have descended from the high and noble, but may we be a little more concerned about what kind of material we are adding to that "*tree*". Will those coming after be proud of their near-ancestors?

No, we cannot live entirely on *the* past or on *our* past. The present is measuring us at our worth and the future will give us merited credit or discredit. If others following after—be the tree one of natural family or of the ecclesiastical variety—are going to try to climb that ancestral tree and repose their confidence in it,

may every branch be solid. A decayed branch is a poor thing on which to rest! "You are worth only what you are worth to others and to God."

A MESSAGE FROM OUR SPECIAL WORKER

Mrs. Ruth Lobaugh Walker of Gorei has sent some interesting items which we shall share with our readers: "Three little girls make their home with us now. Farida, the daughter of Lydia of whom you have heard perhaps, is our big girl. Another has been cast off by the husband of her godmother with whom she has made her home all her life. Taitu was turned out of home after her godmother left her husband and went anyplace people would take her in. When I knew she was living so, I brought her to our home. We gave her a blanket and she and Farida rolled up on the rugs in the living room. Farida chose to sleep on the floor rather than on the army cot she was using when the other little girl lay on the floor. Then Bogalitch was left with us by her mother while she was away for awhile and now three little girls roll up in their blankets on the floor every night.

These little girls help do the work to pay for their keep and schooling. School begins at eight in the morning. Afternoons we wash, iron and clean. Another job is to clean the coffee the Mission uses. There are but a few dollars worth of it, but the girls will have half of it for their work, and on cold, rainy mornings they will appreciate it.

Mrs. Dougherty has been teaching one little girl for several months to play on the organ. Now she can play one tiny piece slowly. The other two little girls were filled with awe to see *her* perform! They thought that only American people could do such a thing!! Miss Bayne, our nurse, has

prayers in our little hospital. One evening the patients thought she was going out without prayers and they called out, "Please pray to your God for us tonight. Don't go away without asking your God to watch over us through the night!" These patients listened attentively to a story of Jesus and to prayers. They talked about those things for which they were thankful. Miss Bayne told them they should pray for themselves every day and to pray aloud so that they would be an example to the new people coming to the hospital. They said they did pray and if they should pray aloud, they would do so. Fifteen patients lifted up their voices in prayer, no one listened to what the others said. The sound was almost like the roar of the market place. It was a stirring sight and sound.

The ruler, Ras Nado, is pleased with the small hospital. He and a visitor witnessed an operation. The visitor gave \$100 towards medical work. Later he offered to build a stone house for operating room and office. Operations are now performed on part of the veranda. He asked for an estimate of the cost of such a building with a zinc roof and skylight. When told that \$1500 would be the necessary amount, he ordered the money be paid at the bank when called for.

This is February 23. We had our first rain February 16. It has rained every day since. In April our big rains come when we can expect to wade in mud and water until September. But rains bring boats; and boats bring brothers,—perhaps. We do so need workers, and I shall be much disappointed if my brother and his wife (Rev. Harold Lobaugh and wife) cannot come out this year.

Sincerely

MRS. RUTH WALKER, Y. W. SPECIAL
WORKER.

A MESSAGE FROM FRENCHBURG

New Concord, Ohio.
June 15, 1927.

Miss Ida B. Little,
Pittsburgh, Pa.

My dear Miss Little and Friends
of the Y. W. M. S.

The school year has come to a close and our students have scattered to their various homes for the summer months. Many who have eagerly looked forward to the time of home going found it difficult to break away from the school associations, and to sever the close friendships formed during the months of companionship in the dormitory and classrooms.

Many will not enjoy all the privileges which have been theirs while in school, and these they will miss. This is especially true of the privileges of the church and Sabbath School. One of our dormitory girls of only fifteen years, during one of her week end visits home organized a Sabbath School in the home community, and it is her intention to carry it on during the summer months. Several others in whose home communities there is no regular service, plan to organize and conduct Sabbath Schools during the vacation. We are praying that they may be strengthened in their purpose and that blessing may follow this effort.

We had a very enjoyable commencement season. Six girls were graduated from the High School and a class of about twenty-five boys and girls completed the work of the Eighth Grade. Nearly all of these will continue their work in High School. Several of those who finished the High School course will teach the coming year while looking forward to taking up their college work a little later.

We were especially happy in the dedication of our new church building, which service was held on the Sabbath preceding Commencement. Though not large, it is a very attrac-

tive building of which we are very proud. Many rejoice with the school and the congregation in the completion of the house of worship, and a large company joined in the very impressive dedication service led by the pastor. One of the newly elected elders of the church stirred the worshipers, as with a great deal of feeling he thanked God that in answer to prayer this house of worship had been given.

At this service a young girl was baptized and received into the membership of the church. We have been made happy during the school year by having more than thirty of our school boys and girls make profession of their acceptance of Christ as Savior, and a goodly number of these were received into our local church.

We have enjoyed visits from a number of our Northern friends during the last weeks of the school year. The hills are beautiful now in all the fresh green of the spring time with the carpet in many places of the violet and wild pansy, the rich coloring of the redbud and in contrast the white of the dogwood.

After the highway is completed we hope many of you may find your way to our little world in the mountains that you may see for yourselves the work which you have helped to establish, and which you are helping to maintain, and that we may really make the acquaintance of each other.

I am very sincerely,

Your friend,

MARGARET BEVERIDGE, MATRON OF
FRENCHBURG DORMITORY FOR THE
SCHOOL YEAR 1926—1927.

NEWS

On May 12th, 1927, the Young Women's Mission Circle of the Sixth U. P. Church, North Side, Pittsburgh, Pa., had the finest meeting in the history of the Society. That seems a rather broad statement, but it is pure fact. We had an attendance on that evening of one hundred

thirty-five. But that is not the reason that it was the finest meeting in our history. The reason was that our mothers were present with us!

Every girl in our Circle was asked to bring her own mother, or some other person's mother, and we had the great privilege of entertaining and becoming acquainted with them. We certainly received encouragement and inspiration from the way they responded to our invitation, and we hope that sometime in the future we may be able to entertain them again.

Several of our girls put on a playlet, entitled "Falling through the Earth", which was quite a success. Refreshments were served by the hostesses, with the aid of the social committee, and a rousing good time was enjoyed by all.

MARGARET M. BAUGHMAN, EDITOR.

Mars, Mission Circle Girls had a wonderful meeting recently. We had a Mothers and Daughters Dinner at the church, each girl bringing her mother and a tureen. I had invited Gertrude Zink to speak to them. The president of the Circle presented each mother with a carnation. We had a lovely social time, good eats and lots of song.

Then we retired upstairs and had our *regular* meeting. Miss Zink spoke on "Girls and Women in India."

Then four or five of our girls put on that little sketch, "Why our Missionary Meeting was a Failure." So we had a wonderful time.

MRS. JANE MCGIMPSEY YAHN,
LEADER.

Methods

Ben Avon, Pa., W. M. S. Mrs. R. L. Thompson, Brighton Road, Ben Avon, has sent in its program, a very attractive booklet. The names of certain home and foreign missionaries appear, some on each program with a definite request, "pray for them." "Pray for the Women's Board" is also requested. An "open forum" is another feature. Is there enough discussion in the meetings?

Carnegie, Pa., Y. W. M. S., through Miss Mary S. Patton, 557 Washington Avenue, has sent its year-book. One item to note specially is a review of certain books of the Bible in the devotional period. This should be most helpful.

Mt. Lebanon, Pittsburgh, W. M. S., program presents a worthy motto, "The Master's Service First." If this were but adopted by every member in our denomination as her motto! An innovation is a "President's Day", the opening meeting of the new year. Two special days are design-

nated as "Book Reviews," two members to review the foreign book and two the home. - Mrs. R. H. Hood, 3242 Wainbell Avenue, Dormont, Pittsburgh, will be glad to explain more fully any of these features.

1st Steubenville, O., Y. W. M. S., program came from Mrs. R. E. Crawford, Follansbee, W. Va. Very apt scripture quotations head each page. They will form a splendid basis for the devotional period and are exactly in harmony with the subject of the day.

A very nobby program was sent by Mrs. Jas. C. Lewis, West Alexander, Pa., The Wevapa (Y. W.) society made its own programs. A member painted a sketch of some mission scene on each front cover. The study is intensive work on our own fields.

Parnassus W. M. S., suggests as a year-motto, "Whatsoever He saith unto you do it." The special announcements for the year come on

the first page. A patriotic meeting is another feature. Write Mrs. T. A. Gibson 1116 Leshman Avenue, New Kensington for particulars.

Parnassus Y. W. M. S., program for the year, via Miss M. Z. Crooks, 1034 Kenneth Avenue, New Kensington has arrived. At the back of the booklet are the names of the committees. It seems to use most of its members, having as many as fourteen on its work committee, twelve on music and so on. Perhaps this society can help you solve lack of interest in your society. Its devotional period is called *prayer service*, a fitting title don't you think?

An apt quotation comes in the year-book of the 6th Allegheny Pa., Mission Circle:—"God's Minute."

"I have only just a minute,
Only sixty seconds in it.
Forced upon me—can't refuse it,
Didn't seek it, didn't choose it;
But its up to me to use it,
I must suffer if I lose it;
Give account if I abuse it.
Just a tiny, little minute,
But Eternity is in it."

This society is financially interested in a missionary. On a front page, with a scripture verse at the head, only three other words, there in heavy type—"Lest We Forget" and then the name and field address of this missionary. Mrs Harry Hahn, 1230 Resaca Pl., N. S. Pittsburgh can give more detail on request.

The Kings Daughters, W. M. S., of Grove City, Pa., Mrs. J. J. Campbell, chairman of program committee, gives a good suggestion. On the day the last chapter of the study book was presented, a review of the whole book was given in five-minute talks by six women, each gathering up the vital points in her chapter. This society puts on two programs a month! A beautiful poem on "True Service" occupies the last page.

The "A. B. C.", or Agnes Ballantyne Circle year book of 1st Xenia, O., has been received. It was made

by the Circle or a committee named by the society. A snapshot of a little girl of India adorns the front page. The pages are typed. One program was presented in Moslem costume. The president is Miss Louise Waddle, Xenia, O. Ask her if you wish to know more.

A compactly printed triple-folder is the program of 1st Erie, Pa., King's Daughters. Ask the president, Mrs. John Ricart, Erie, Pa., the plan used for presenting both the home and the foreign study at the same meeting.

Mrs. George Wallace, 1329 Grant St. Denver, sent the program for the W. M. S. of 1st Denver. One unusual feature is the time allotted to each part of the program being printed in parenthesis after the subject as: "Moslem Women (35 minutes)". One month promises a birthday party in charge of the Life Members.

Oak Park, W. M. S. of Philadelphia, has a good working motto,— "Workers Together with Him". Topics for the devotional hour are fine, such as "Rejoicing", "Good Tidings", "Prayer", "praise", "faith", "faithfulness", etc. No name for correspondence came with the program, simply—259 S. 45th, Philadelphia.

Mrs. E. C. Moorman, 809 N. King St. Xenia, O., has sent copies of the program of 1st Xenia W. M. S. Something worthy of note on one program was the fellowship dinner followed by the program; another the joint dinners or teas with the W. M. S. of 2nd Xenia. On one of these occasions the report from the W. G. M. S. is promised; at another is to occur a celebration relative to the 40th anniversary of the Womens Missionary Magazine. The Prayer Cycle is used in the "Praise Service" throughout every year.

Some societies secure the programs as printed by the publishers of the Magazine. Mrs. A. J. Heard, 63 N. Bruce St., Youngstown, O., says the

2nd Youngstown W. M. S. uses this program with additions. Miss Anna Hudelson of Princeton, Ind., R. R. No. 1, says the Y. W. M. S. takes the program as printed in October or November issue of the Magazine, assigns two months to each of its six groups, each to develop its allotment according to its desire. And so the plans go. More diversity as well as more uniformity may result from a study of the "Methods" page:

Miss Anna Hudelson sends in the plan by which every member has the opportunity to serve twice a year if she will. *Thirty-six* are enrolled. This number is divided into six groups, each of which serves twice a year. A strong person is chosen as chairman of the group; one is selected who sings; and two that can be counted on to prepare papers; the other two may be uncertain as speakers, but can at least help with the refreshments,—thus in a year every one of the thirty-six is used twice. The attendance for this society fell below *thirty present only once* the past year and that night it was 10 degrees below zero. Cold as it was, *fifteen* were present, nine being from the country! ! ! And a cold wind was blowing! And it was 10 degrees below zero! You ask—who are these people? The Princeton, Indiana Y. W. M. S. Yes, this society does something else; it often asks Juniors or persons not members to render special music. By this means, new members have been added to the society.

STUDY AND SOCIAL PROGRAM

No part of a program is more important than the devotions. In our J. M. C. we try to begin strictly on time and to have all the members on time. This part of our program should show a reverence, which is quite often lacking, and we can't have reverence if some one comes in every now and then. The Scripture reading is important also, and, it should

be chosen with great thought. We sometimes have a theme and work our devotions and study program around that. Sometimes the Scripture is memorized. One of the outstanding points in our devotions is prayer. Nearly every girl in our society responds in prayer, either voluntarily or when called upon. We have all been trained in the Junior Missionary Society to pray, so that we are not timid about praying in public.

After the devotional period comes the study program. We answer roll call with something different at each meeting. Sometimes it is famous quotations, our favorite books and their authors or a Bible verse. At Thanksgiving it was things we were thankful for; at our January meeting we made resolutions. Another time we responded by telling how each one of us could do her bit toward keeping the missionaries abroad. We always answer whether we have read the Bible every day during the month. This did not originate in our Junior Mission Circle, but in the older Mission Circle.

It sometimes creates a friendly rivalry to have a contest. We divide our Society into two groups and give points on attendance, on time, participation in the meeting, reading the Bible, and new members. Once we had a contest to get our dues paid. The group which loses entertains the winning group.

In our study program we take the subject that is given in the Women's Missionary Magazine. We try not to have the members read, but to tell the story in their own words. To do this the leader must have the topics given out at least a week before the meetings, so they all can be prepared. The leader also should be prepared.

Another evening can be devoted to short book reviews. Some such books can be chosen as "Where Love Is God Is," "The Other Wise Man," "Fishin' Jimmy," or "The Man No-

body Knows." Choose books on different sides of life—the social, physical, mental and spiritual. Then there are missionary books such as "The Magic Box," "The U. P. Trail," "100 Girls in India," "Two Young Arabs." Perhaps one may think book reviews do not fit in with a missionary program, but they develop a desire for good moral reading and we can learn about our missions, missionary heroes, and our church and its work. One evening we studied our U. P. church history and learned much about it.

Another feature is the Home Mission Slides which can be obtained from Dr. McGranahan. He sends these slides gratis and a lecture along with them. This furnishes a very entertaining program for an evening and we can also learn what our Home Missions departments are doing.

Another evening, give the name of a mission field to each girl and ask each how she would spend \$1000 there. It is surprising the different answers one gets and it especially spurs onward any who are planning to become missionaries.

Pageants are also helpful. Short Young Women's Mission pageants can be obtained, which furnish delightful entertainment for a program.

Then we have our social time too. We hold our meetings at the different homes of the girls and have light refreshments. But sometimes we vary this and have a tureen dinner. One evening we had a picnic and had our meeting out-of-doors. Another time we invited our Mothers and had a Mothers' Day program. We also entertained the older Mission Circle.

We have made aprons for the kiddies in the Orphans' Home, Pittsburgh, during our social hour and gifts which we sent them at Christmas time.

For our next meeting we are planning something entirely new. We are going to hold our meeting at the home of an invalid. Some of the girls visited her and she enjoyed their visit so much that we are sure that she will appreciate our going to her home very much.

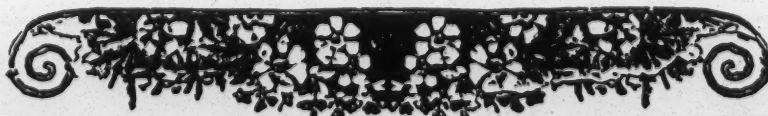
SARA MAUDE CARNAHAN
Grove City, Pa.

ATTENTION LITERATURE SECRETARIES

THE WOMENS MISSIONARY MAGAZINE is working for a subscription list of 20,000 in 1928.

This will require the cooperation of every Literature Secretary in the church. We ask Presbyterial Literature Secretaries to set a goal for the Presbyterial. Then we ask every Literature Secretary to set a goal for her own society. Make a Poster; hang it in a conspicuous place; call attention to it month after month. Work and pray to attain your own goal.

If we all work together we are sure of success.



Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

After the adjournment of the Pittsburgh convention, delegates and missionaries scattered to all the points of the compass, to visit friends, to attend presbyterials, to take sight-seeing trips and most of all to go home. Although all have read the July number of our beloved Magazine with its full minutes of the convention written as only Miss Robertson could write them, your foreign secretary thinks she would like to add a few of her impressions of the wonderful meeting and its hostesses.

We were met by the best people of the city with autos and were soon settled in the lovely places which were to be our homes for the next five days—feeling that we were really welcome. Words are inadequate to convey our impressions of the splendid work of the local committee and Dr. and Mrs. Hutchman.

Meals were served in the new Hotel Besse in a large private dining-room and were fine.

The splendid church, only three squares from the hotel was beautifully decorated and fully met every demand. We are greatly indebted to the skillful organist and the choir, and its leader with his wonderful voice. Twenty-eight foreign missionaries were present and richly enjoyed the opportunity of meeting so many of the good members of the W. G. M. S.

The president Miss Buchanan, was everything that a presiding officer should be—prompt, alert, dignified and always smiling, with the business well in hand. We are all proud of her. Business was all important of course; perhaps the most far reaching being the endorsement of the unanimous action of the Women's Board, which declares that institutions for which the W. G. M. S. is responsible shall continue to use *only* the Psalter and Bible songs now in

use in worship—and a formal appeal to our General Assembly also unanimously adopted by the Women's Board—imploping the Assembly to take no further steps towards union with other denominations. We feel that the adoption of both the above by the Pittsburgh convention is a direct answer to prayer. May the Master's will be done.

As you know all the material for the July Magazine was in the printer's hands before Mrs. White left Xenia—hence it was impossible to add the following important and interesting items to the very complete report of our work in India as Mrs. Porter's letter reached me at the convention.

Please include the following summary in giving items of work concerning Bible Women and Girls' Schools as the W. G. M. S. is responsible for the support of all village schools and Bible women in India.

Number of Bible women at work	31
Number of village schools for girls	17
Number of girls reading in schools	769
Christian	324
non-Christian	445
Number of village schools for boys	178
Number of girls reading in boy's schools	741
Girls are allowed to attend boys' schools through the third class.	
Native Christian women teachers in girls' village schools	30
Total girls in village schools	1510
Non-Christian women under instruction	2920
Salaries of Bible Women	\$3485

We are greatly indebted to Mrs. Porter and her committee for the great amount of time and labor given to the preparation of India's report and regret exceedingly that space compelled us to condense it.

The health of all our missionaries in our foreign fields is normal as far as we know.

Pray that our Master will follow with His blessing every action of the Pittsburg convention in accord with His plan and cause to be forgotten all which does not meet with His approval.

Pray that the Holy Spirit may give

Mrs. Samuel her messages to the women of our church and keep her safe from every harm so that she may return to her home and loved ones re-consecrated and re-invigorated for the work she loves.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

COMMENCEMENT AT EZEL

Commencement—the very word has a happy sound. For those whose school days are over it calls up joyful memories; while for the boys and girls in school this long-looked for event seems to be the very peak of achievement. It is the end of a well known path, beyond which the broader road appears so full of beauty that the dangers are unseen.

And so at Ezel, many weeks before the event, teachers and pupils alike felt the thrill of it, and began to talk about and prepare for the day that marks the culmination of the year's work. Because the Commencement of 1927 saw the first graduation exercises from our high school it seemed to us of special importance.

At last the busy preparation days were past and Sabbath, May 8th the Baccalaureate Day was at hand. All morning it rained until we were almost in despair, but later in the day it cleared somewhat so a fairly large crowd assembled for the evening exercises. The speaker, Rev. H. Ray Shear of Frenchburg, failed to reach us on account of the bad roads. After waiting a short time for him, Rev. H. M. Brittain, Supt. of Ezel School, preached the sermon himself.

Monday and Tuesday the examinations were finished and on Tuesday night the music recital, under the direction of Miss Esther Dill was given. Comparing this recital with the one given last fall one could see the value of the music department to the school.

On Wednesday, Mrs. Wm. S. Cook and Mrs. J. D. Sands, the representatives of the Women's Board, arrived and received the cordial welcome which is always given them. That evening the grades had their program. It consisted of songs and memory work by the beginners; an operetta entitled "Midsummer Evening", by third and fourth grades; a flag drill given by fifth and sixth grades; and a short play, "Bob Upsets the Calendar" by the grammar grades. In all about eighty pupils took part and each did his part in a creditable manner.

Thursday night the high school presented their play "The Old Fashioned Mother". It was interesting and funny, and also taught some excellent lessons. Unknown to each other, both Frenchburg and Ezel had chosen the same play. However the bad roads prevented many of the same people attending both plays.

This was the only entertainment for which an admission was charged, the proceeds being for the benefit of the ball team of which we were very proud this spring.

As Friday gave promise of being a pleasant day some of the high school boys and the teachers planned a trip to Wind Cave for our visitors. The more active of the party, including Mrs. Cook and Mrs. Sands went in a truck, seated on cushions, with their feet hanging over the sides. The others followed in a more conventional car. It was necessary to

abandon the cars and hike for about half a mile through rough briar-filled fields. But it was well worth the effort. "Wind Cave", which isn't really a cave at all, is reached after a steep descent of the cliffs. At the back is a high rock wall semi-circular in shape. Over it, for a sort of roof, extends a ledge of rock from which water drips slowly. In front is a ravine filled with trees, many of them evergreens. The walls and roof are in beautiful soft colors of green, brown and red. The floor is covered with fine dry sand and fallen rocks. After seeing this and other nearby places one can't help thinking that the Rocky Mountains do not contain all the wonderful scenery in America.

Before we had reached home a cloud came up, and soon the rain fell in torrents. The folks were about ready to start to Commencement Exercises so many of them including three of the eighth grade graduates were kept at home by the storm. It was a great disappointment to the graduates not to be present at their own graduating exercises but it seemed unavoidable.

Elza Spradling who had the honor of being the first high school graduate at Ezel gave an essay. She was followed by the speaker of the evening, Rev. W. J. Giffin of Cleveland, Ohio, who delivered a most helpful and inspiring address. In addition to the high school graduate, diplomas were given the following members of the eighth grade class: Verna Bailey, Irma Moore, Ruby Wells, Edith Ward, Orvil Bolin, Harold Combs, Willard Ingram and Victor Moore. The majority of these live some distance from the school, and making the trip on horseback or on foot over the dreadful roads we had this winter was a hard task. This spirit of perseverance should go far toward their success in high school and in later life.

The last event of this season was the base-ball game with Frenchburg on Saturday. We are proud of the way our team played and of the victory they won. It made a fitting close for our Commencement season which we felt was a truly happy one.

RUTH M. BEMIS.

THE MOUNTAINS SPEAK TO ME

MARY PHLEGAR SMITH

I believe in the mountains—the high places created by God the Father Almighty. I believe in their solitudes and quietness, giving me time and opportunity to dwell with my own thoughts.

I believe in the great spaces "where earth meets the sky," linking my earthly existence with the divine and drawing my soul to a closer communion with God.

I believe in the ruggedness and strength of the mountains, teaching me, with their ever present example, to gain strength of character.

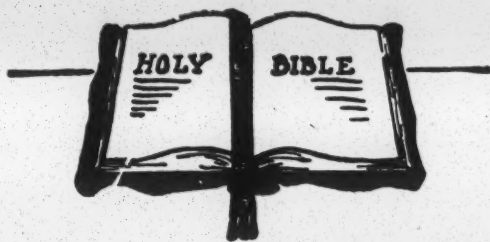
I believe in the loneliness of the mountains, making me thoughtful of others and encouraging in me the feeling of friendliness for all who cross my pathway.

I believe in the hardships of the mountains, teaching me that I must WORK for whatever things I obtain.

I believe that I have received a priceless heritage from the mountains—my native homeland; and that it is my duty to do my share in perpetuating the usefulness and beauty of the mountains, so that the future blessings they may bestow will be even greater than those they have given me. I dare not fail in my task—for I am a true child of the mountains "from whence cometh my help."

Lutheran Womens Work

BIBLE



READINGS

11. Gen. 3:24.
12. 1 John 3:12.
13. Gen. 4:3,4.
14. Heb. 11:4.
15. John 1:29.
16. 1 Pet. 1:19.
17. Rom. 12:19. Psalms. 94:1.
18. Heb. 11:5.
19. Jude. 1:14.
20. 2 Pet. 1:21.
21. Do we know when the Lord Jesus is coming?
22. How will the day of the Lord come?
23. Where recorded that Noah was a preacher of righteousness?
24. When did Noah preach to those wicked people?
25. What wicked people when preached to repented?
26. Where is a man spoken of as a "shadow of a great rock in a weary land"?
27. Thou art my hiding place and shield", —where found?
28. What five girls caused God to forget to be gracious?
29. How long probably was the ark in building?
30. What promise did God give to Noah?

Temperance and Reform

MRS. HARRIET BOOBYER, Secretary, 1470 Alabama Ave., Dormont, Pittsburgh, Pa.

"Mormonism is a gigantic secret order in which the mass of adults are bound to one another, to the system and to its leaders by terrible oaths with death penalties—a fact which affords every chance for underhanded, jesuitical influence and control, political and otherwise."—Rev. John D. Nutting.

The Mormon Church at its 97th Conference reports for the year four million dollars in tithes, an increase of 41,000 in membership, and 3,400 missionaries—at work. Whether the figures given in this report are exaggerated or not, our concern over the activities of this church cannot be over-emphasized.

"My people perish for the lack of knowledge' can truthfully be said of the average American in his knowledge and information on Mormonism. We find this truth verified day after day. We meet this statement daily: There are no Mormons in our town, why should we be interested in an address on Mormonism? Yet, there is never a town that we visit, in which we do not find the subtle

work of the Mormon elder."—Mrs. Shephard.

The new Mormon Church at Jacksonville, Florida, dedicated December 12, 1926, is acknowledged as one of the most beautiful churches in that city, and is only a beginning of the work in that section, for what the Mormon Church has done in the West, it is now trying to do in the South, where they have found little or no opposition, as yet.

"It is the purpose of the Mormon Church to send out its missionaries two and two to visit every home in the United States, and also, as far as possible, in foreign lands. This is an ambitious program, but our strides to its accomplishments have been tremendous."—Mormon Elder.

These new leaflets are obtainable from the Literature Dep't. 904 Publication Building, Ninth Street, Pittsburgh, Pa., "free for postage."

Why I Left the Mormon Church
Remember This About Mormonism
Tragedies of Mormon Life
Getting Their Eyes Open (a very excellent play which should be given in every society.)

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY, 1927—1928

FOREIGN

Senior

"A Straight Way Toward Tomorrow."
Cloth 75c; paper 50c.

How to Use "A Straight Way," 15c.

Junior

"Please Stand By." Paper only, 50c.

How to Use "Please Stand By," 15c.

HOME

Senior

"New Paths for old Purposes." Cloth,
\$1.00; paper, 60c.

Suggestions for Leaders for "New
Paths." 15c.

Junior

"Better Americans," series. First, sec-
ond and third books, 75c. each.

"The Upward Climb," A book on
Negro Achievement. The first book in
series of three years. For Juniors over 9
years of age. Cloth only, 75c.

"Indian Playmates in Navajo Land."
For Juniors between 6 and 9 years. The
first book in a 3 year series. Cloth only,
75c.

The above senior books will be taught
in the various denominational summer con-
ferences. Order your books now and be-
gin preparation for a profitable conference.

JUNIOR MATERIAL

Books:

Musa, Son of Egypt	50c.
Friends of the Caravan Trail	50c.
Taro and Ume	25c.
Just Like You	25c.
Prayers for Little Children	25c.

Pageants:

Tara Finds the Door to Happiness	25c.
Black Tents	25c.

Games:

Across Africa With Livingstone	60c.
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Painting Books:

Friendly Beasts	60c.
Other Children	60c.

Maps:

Picture Map of North America	50c.
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We are showing some fascinating little
story books for small children, from four
to seven years of age. There are six in
"The Babies' Series," by Margaret En-
twistle, an English writer. These are in
paper and are 40 cents each. There are
two others by the same writer, in board
covers at 60 cents each. They are, "Boys
and Girls and Friendly Beasts," and "On
the Road, A book of Adventure in India."
Miss Entwistle will be at the New Wilming-
ton Conference this summer.

Do you have trouble speaking to non-
members of your society about coming into
the fellowship of your organization? Send
to us for our new leaflet, "Reasons Why
You Should be a Member of Our Society."
It is free for postage, 5 cents per dozen.

One of the features of the literature
table at the Pittsburg, Kansas, Convention
was "Facts and Figures of Women's
Work". There has been a long felt need of
a brief history of the progress and develop-
ment of the work and this little booklet is
prepared to meet this need.

"Facts and Figures" is not a detailed
history of the Women's General Mission-
ary Society, but is a compilation of the
outstanding events in its growth and their
dates. Every one who is interested in mis-
sionary society work should have one. Buy
one for yourself and give one to your pas-
tor. He will often find it useful for a
reference book. Price, 10 cents each.

We have two new leaflets on our Moun-
tain work:

Early Days at Ezel	2c.
Medical Work at Frenchburg	2c.

STANDARD SUPPLIES

Prayer Cycle	10c.
President's Book	15c.
Envelopes, per 100	25c.
Budget Cards, per 100	35c.

Corporation Meeting

The Corporation Meeting of the W. G. M. S. was held in Calvin Hall, Publication Building, 9th St., Pittsburgh, Pa., on Tuesday July 12 1927. In the absence of Mrs. J. D. Sands, president of the Women's Board, Mrs. Ada Kerr Wilson by previous appointment, presided and called the meeting to order at 11:10 a.m. In the absence of Miss Jennie B. Wallace, recording secretary, Mrs. W. R. McMunn was appointed acting secretary. The meeting was opened with prayer offered by Mrs. Ada Kerr Wilson.

The Roll was called. The following delegates and members of the Board of Directors were present.

Allegheny Presbyterial—

Mrs. R. H. Thompson
Mrs. Graham
Miss Mary McElree
Mrs. S. L. Loudon

Monongahela Presbyterial—

Mrs. J. L. Miller
Mrs. Pike
Mrs. Coates

Board of Directors—

Mrs. Ada Kerr Wilson
Mrs. O. H. Milligan
Mrs. W. P. Wiegering
Mrs. Jos. M. Heagen
Mrs. W. R. McMunn
Mrs. R. E. English

Twelve members constitute a quorum.

The program of the opening evening of the recent convention held at Pittsburg, Kansas, June 24-28, was reviewed by Mrs. Wilson, who commented upon the various addresses given, the number of Home and Foreign missionaries present, the announcement of committees and the closing social hour.

The program of Saturday morning was reviewed. It was moved by Mrs. Thompson and seconded by Mrs. Miller that the reports of the:

Recording Secretary
Statistical Secretary

Treasurer

Financial Secretary

Parsonage Secretary

be adopted as read and previously adopted by the convention. This motion was carried.

The quiet hour address of Mrs. Mary Samuel of India was briefly reviewed also the devotional service as led on Saturday afternoon by Miss Marian Paden of Egypt.

On motion, the following reports as read at the afternoon session on Saturday and adopted by the convention, were adopted by the corporation.

Reports of Womens Missionary Magazine, financial as given by Mrs. Moore, Treasurer and general as given by Mrs. White, Editor.

Junior Missionary Magazine

Foreign Secretary

Home Secretary

Freedmen's Secretary, Isaiah Com.

Indian Secretary

The Thank-Offering program as presented on Saturday evening and the new Pageant, "The Alabaster Cruse" was reviewed by Mrs. Wilson. Also the services of Sabbath. Special mention was made of the addresses of the day and the sermon by Dr. Hutchman at the communion service, which the speaker declared was one of the very best communion sermons she had ever heard.

The devotional service of Monday morning and the presentation of the new Foreign Mission Study Book by Mrs. Hall was commented upon by the chair.

It was moved by Mrs. Miller and seconded by Miss McElree that the following reports read at the convention and by it accepted be adopted.

Report of Literature Secretary

Report of Temperance Secretary

Report of Thank-Offering Secretary

Report of Young Women's Secretary

Report of Junior Secretary
The motion was carried.

It was stated that the conferences as arranged for the morning session could not be held for lack of time and were held on Tuesday morning at 8:30.

No business was transacted on Monday afternoon. The program of the afternoon was reviewed. Also the program as presented by the Home Missionaries on Monday evening.

It was moved by Mrs. Graham and seconded by Mrs. Pike that the report on Annuities, read on Tuesday morning at the convention and by it accepted, be adopted.

Motion carried.

The report of the Resolutions Committee as read at the convention was read. It was moved by Mrs. Pike and seconded by Mrs. Heagen that this report be adopted. Motion carried.

The reports of the Committee on Place and of the Credential Committee were read.

The report of the Committee on Recommendations was read. It was moved by Mrs. Milligan and seconded by Mrs. Wiegering that this report be adopted. Motion carried.

The program for Tuesday afternoon was discussed. Mrs. English was asked to explain about the awarding of the Silver Cup.

Mrs. Thompson moved and Mrs. Heagen seconded the motion, that the election of the following officers for the coming year be confirmed:

President—Mrs. Francis Hall

1st Vice President—Mrs. Leslie Mountford.

2nd Vice President—Mrs. J. Lashly.

Secretary—Miss Lillian Robertson.

Treasurer—Mrs. J. B. Hill.

Motion carried.

It was moved by Mrs. Pike and seconded by Mrs. Graham, that the election of the following ladies as members of the Board of Directors and Magazine Committee be confirmed:

Members of Women's Board—

Mrs. J. D. Sands

Miss Ida B. Little

Mrs. J. B. Hill

Mrs. R. E. English

Mrs. W. P. Wiegering

Magazine Committee—

Editor—Mrs. J. P. White

Treasurer—Mrs. Fannie Moore

Motion carried.

The resolution on praise as offered by Mrs. H. C. Campbell and adopted by the convention, was read and discussed. It was moved by Mrs. McMunn and seconded by Mrs. Wiegering that this resolution read as follows:

"We entreat and advise all our auxiliaries to confine their songs of praise to those contained in the Psalter and Bible Songs now in use."

Motion carried.

The Memorial to the General Assembly to be held in St. Louis, Mo., next May, which was presented to the convention by Mrs. H. C. Campbell and unanimously adopted by the convention was read. It was moved by Mrs. Graham and seconded by Mrs. Pike that this Memorial be adopted. Motion carried.

The chair reviewed the Quiet Hour on Tuesday afternoon and the program on Tuesday evening.

There being no further business, on motion the meeting adjourned.

MRS. W. R. McMUNN,
ACTING SECRETARY.

A Little Time Apart

Come ye yourselves apart—and rest awhile."

SUMMER THOUGHTS

"Our poor hearts need the gladness that summer thoughts can pour into them."

"How many things affect the mind, as oppressive does the body; and make us pant for deliverance and repose."

"When we bear the heat and burden with a toil that seems in vain,
When we falter and a world fret settles down on heart and brain,
He will lay His right hand on us and our drooping spirits raise,
Calling back our hope and courage—Who is with us all the days."

"The kindest thing God ever made,
The hand of very healing laid
Upon a fevered world, is shade."

"The Lord is thy shade upon thy right hand." "The sun shall not smite thee by day." "For Thou hast been a shade from the heat."

Keep cool! Prov. 17:27—"He that is of a cool spirit is a man of understanding." Do not let thy bearings get hot. Let the oil of the Lord keep thee cool, lest by reason of an unclean heat thou be reckoned among evil doers."—Jowett.

"Fret not thyself." The moment I fret about a thing I am its slave, instead of its master. And there is no slave master in the world like worry.—Pease.

"Rest in the Lord my soul,
This fretting weakens thee,
Why not be still? Accept His will
Thou shalt His glory see."

"In nothing be anxious." "Harassing care is to play no part in the believers life."

"It's worry that kills." Instead of worrying about things, quietly talk them over in the secret place. Tell it to the Lord in prayer."—Jowett.

"Just to leave in His dear hand
Little things.

All we cannot understand
All that stings.

Just to give Him every care
Sorely pressing.

Finding all we let Him bear
Changed to blessing.

Just to trust Him. 'Tis the way
Traced by Him who loves thee best.
Secret of a happy day
Secret of His promised rest."

"Say it to yourself in the morning; repeat it at noontime; let it be the sweet psalm of your evening hour. Worry will vanish, fear will retreat, and discouragement will cease to be, when you stand in the radiant certainty of your faith and say: 'God loves me!'"—Ozora S. Davis.

"It is a good thing to give thanks unto the Lord." "Some anxieties can resist every thing except thanksgiving."

"Christians should be a song and a ray of sunshine all the day long. We should be beautiful for Christ."—T. R. O'Meara.

"We find ourselves by looking away from ourselves. Not good to look long at self. One look within, many looks way."—Richard Baxter.

"I find that all my strength lies in keeping my eyes fixed upon Jesus."—Wesley.

"Turn your eyes upon Jesus
Look full in His wonderful face,
And the things of earth will grow
strangely dim
In the light of His glory and grace."

ZEPHYRS.

"Do today thy nearest duty."—Goethe.

"Opportunity is the command of God."

"Trial is the food of faith."—George Mueller.

"Affliction is but the shadow of God's wing."

"Emptiness is the cup into which God puts blessing."—J. R. Miller.

"Believers know desire but they do not know drought."—John Calvin.

"Communion with God is the great fact of life."—Hugh Black.

"Let prayer be the key of the morning and the bolt of the evening."

"Quiet waiting before God would save from many a mistake and from many a sorrow."—Jowett.

Our prayer:—"Thou art the life of our souls, O God, and our hearts cry out after thee as the hart panteth after the water brooks: Help us to find refuge and refreshment in thee. Amen."

—Mrs. Mary Porter Kyle.

QUESTIONNAIRE

1. Who furnished the first "nest-egg" for the WOMENS MISSIONARY MAGAZINE?
2. What woman gave the longest service to the WOMENS MISSIONARY MAGAZINE?
3. What two women "tied" for the second longest service?
4. What two aims does the WOMENS MISSIONARY MAGAZINE have for 1928?
5. Upon what should we put the "masculine stamp"?
6. What did the tenth little Indian do?
7. What must be "missionary first last and always"?
8. "Service is the Key Note" of what?
9. Two young people went as missionaries to S. A. as a result of what?
10. What will a "Cup of Tea" do?
11. The "hut-dwellers"—Where do they live?
12. Will they spoil Chandi?
13. What connection had "open doors" with the Prayer Cycle?
14. "Many secret believers"—Where?
15. Where is "Splashing" used as a mode of baptism?
16. A picnic on the sand—Where?
17. Who wanted to see herself in a mirror?
18. Whose prayers were like the "roar of the market-place"?
19. How much is Ras Nado giving for a hospital operating room and office and where?
20. How many went to a missionary meeting when the thermometer stood at ten degrees below zero?
21. What was the best meeting in the history of a society?
22. Who did not get to attend their own commencement exercises?
23. Who need to be "Getting their eyes open"?
24. "The Master's Service First"—Whose motto?

"You are writing a Gospel
A chapter each day.
By deeds that you do,
By words that you say.

Men read what you write
Whether faithless or true.
Say! what is the Gospel
According to you?"

Parsonage Department

PARSONAGE PAYMENTS

April 15 to May 24, 1927

12th Philadelphia, Pa., ...	\$ 70.63
Shedd, Ore., ...	50.00
Ingleside Com., San Francisco	39.96
Beechview, Pa., ...	300.00
2nd Cleveland, Ohio, ...	164.67
Knoxville, Pittsburgh, Pa., ...	70.63
Roberts, Idaho, ...	18.50
Hutchinson, Kans., ...	83.25
Assiut, Egypt, ...	1082.91
Brownlee Woods, Youngstown, O., ..	154.66
Roberts, Idaho, ...	55.50
Freeport, Pa., ...	188.44
Murray, Nebraska	122.42
Colorado Springs, Colo., ...	105.94
Interest	3.97
College Hill Wichita, ...	971.29
E. Toledo, Ohio, ...	23.55
Elyria, Ohio, ...	435.00
Monessen, Pa., ...	80.04
Weiser, Idaho, ...	25.00
King Hill, Idaho, ...	38.85
Military Ave., Detroit, Mich., ...	80.04
Olathe, Colorado, ...	144.50
Ingleside Com., San Francisco, ...	39.96
Hepburn, Iowa, ...	117.70
3rd St. Louis, Mo., ...	94.17
	\$4561.58

PARSONAGE PAYMENTS

May 25 to June 20, 1927

2nd Spokane, Wash., ...	25.00
9th Ave., Tarentum, Pa., ...	222.00
Cairo, Egypt Teacher's Residence ..	666.00
Moundsville, W. Va., ...	70.62
Boyden, Iowa, ...	58.86
1st Alliance, ...	145.00
Brooklyn, Cleveland, O., ...	82.40
Woodville, Pa., ...	173.84

1st Portland, Ore., ...	70.63
Meridian, Pa., ...	31.92
Cuyahoga Falls, O., ...	82.50
Ingleside Community, California, ..	39.96
Somerville, Ind., ...	65.88
Tulsa, Okla., ...	329.60
Warren, Ohio, ...	116.00
Ross Community, Pittsburgh, Pa., ..	235.52
Weiser, Idaho, ...	25.00
Russellton, Pa., ...	32.22
	\$2471.95

MISCELLANEOUS GIFTS

April 15 to June 30, 1927

Lucile Harmon	\$75.00
A friend	30.00
Mrs. A. M. Campbell	20.00
Fourth Church, N. S., Pittsburgh	50.00
Elmwood Congregation	15.87
Fourth Church, Pittsburgh	50.00
Guernsey Congregation	15.00
A friend	1.00
J. O. Davidson's Bible Class	25.00
Mr. and Mrs. J. B. Bell	70.00
Sale of Leaflets, T. and R. Dept.	5.37
Try Circle Class	5.00
Margaret C. Eaton and Sister	5.00
George W. Forsythe	25.00
John H. Glass	50.00
A friend	1.00
Mary Wilson	20.00
Slippery Rock Women's Bible Cl., ...	40.94
Sabbath School Class, Dayton, O., ...	25.00
Stanford Y. P. C. U.	5.00
Women's L'g'e, Oak Park Church	10.00
Maude A. Curry	2.00
Convention Offering	41.30
	\$587.48

20,000 Magazines in 1928

Treasurer's Report from April 15th to June 30th 1927

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Wo-men's Special	Ministerial Relief Fund	Women's Asso. Wk.				Isalah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
										Orphan's Home	Home for Ag. People	Columbia Hospital							
Albany	540.00	542.00	177.00	27.00	140.00	2.00	66.00	98.00	65.00	1.50	3.00	3.00	3.00	4.50	10.00	300.00			17.00
Allegheny	1.00	300.00	2.00	1.00	1.00	52.00	5.00	20.00	1.00		1.00	1.00	1.00	31.00	8.00				2048.00
Argyle	26.00	432.00	26.00		2.00	4.00	5.00	47.00	3.00					1.00	1.00				335.00
Beaver Valley	91.20																		540.00
Boston	2.00		12.00	6.00	6.00	1.50	2.00		1.50		6.00				1.50				91.20
Chartiers							2.00												38.50
Chicago	62.00	100.00	53.00	8.00	8.00	8.00	3.00	25.00	8.00	17.85	9.00			10.00	8.00	2.00			321.85
College Springs	16.00	90.00	17.00	16.00	16.00	6.00			7.00		1.00			4.00	2.00				170.00
Colorado	24.00	156.00	15.00	7.00	7.00				12.00										227.00
Hudson	25.00																		25.00
Los Angeles		225.00	10.00		10.00			10.00	2.00		10.00			2.10	2.00		2.16		255.00
Mercer	670.10	36.00	3.00	2.00	2.00	2.00		67.00									3.00		790.36
Monmouth	110.00	1695.00	493.00	30.00	14.00			90.00	75.00										2636.00
Monongahela	41.00			4.00	4.00	2.00			3.00						1.00				69.95
Omaha	34.00		35.00	2.00	30.00	10.00		20.00	2.00					2.00	1.00		6.00		142.00
Philadelphia	87.00	10.00	2.00	2.00	2.00		14.00	15.00											132.00
Puget Sound	6.00																		6.00
Rock Island		45.50																	45.50
Texas			5.00																5.00
Vermont		200.00																	200.00
Avalon S. S.		85.00																	85.00
Cochran & Utica Cong.		66.00																	66.00
1st Los Angeles Cong.		483.32																	483.32
4th Cong., N. S., Pgh.		400.00																	400.00
Mr. & Mrs. A. Morrison		200.00																	200.00
Marissa Cong.		133.32																	133.32
Rochester, N. Y., Cong.		150.00																	150.00
2nd Church, N. S., Pgh.		200.00																	200.00
Sparta Cong.		430.57																	430.57
Stronghurst Cong.		244.20																	244.20
Valencia Cong.		100.00																	100.00
Walton, N. Y., S. S.		300.00	488.00																300.00
W. E. Presbyterian Ch.																			488.00
Morgan Co. B. of Edu.																			48.80
Miller's Ferry	7.00		7.00	9.00	48.80														30.00
Warm Springs Cong.																			7033.53
Parsonage Repayments																			575.00
Ret. on Loan Invest.																			500.00
A friend	500.00																		100.00
E. E. McCoy	100.00																		100.00
Donora W's Bible Cl.		100.00																	100.00
M. W. E.	125.00																		100.00
Hannah Ardrey Co.	1400.00																		125.00
Ag. Insurance Co.																			1400.00
M. L. Mason Fund																			281.59

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 15 Rajpur Rd., Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 Gurdaspur
Miss Ruth I. Ardrey, 1924 Gujranwala
Miss Agnes Ballantyne, 1925 Sialkot City
Miss Roma Beatty, 1909 Badomali
Miss Hazel Bennett, 1908 Gujranwala
Miss Lois Boyd, 1918 Sialkot City
Miss Theresa Brownlee, 1922 Badomali
Miss Lois Buchanan, 1910 Sangla Hill
Miss Marie E. Cash, R. N. 1926 Sialkot City
Miss Mary Evelyn Cathcart, 1925 Sialkot City
Miss Henrietta Cowden, 1905 Sialkot City
Miss Laurella Dickson, 1897 Pasrur
Miss Ella M. Gordon, 1893 Campbellpur
Miss Nancy Hadley, 1904 Zafarwal
Miss Evva P. Hartig, R. N., 1924 Jhelum
Miss Kate A. Hill, 1896 Sargodha
Miss Flora E. Hormel, R. N., 1925 Pathankot
Dr. Reba C. Hunsberger, 1921 Sialkot City
Miss Flora Jameson, 1903 Sangla Hill
Miss Mary Kyle, 1904 Pasrur
Miss Mary A. Lawrence, 1893 Rawalpindi
Miss Mary E. Logan, 1891 Jhelum
Miss E. Josephine Martin, 1896 Pathankot
Miss Fannie C. Martin, 1895 Gurdaspur
Miss Maude Mitchell Miller, 1925 Sheikhupura
Miss Henrietta Moore, 1898 Pathankot
Miss Sara Moore, 1917 Pathankot
Miss Esther Moyer, 1924 Lyallpur
Miss Jean B. Morrison, 1895 Abbottabad
Miss Margaret L. Murdoch, 1924 Sargodha
Miss Elizabeth McCahon, 1875 Sialkot City
Miss Janet E. Nesbit, 1925 Zafarwal
Miss Viola May Nourse, R. N., 1923 Sialkot City
Miss Edith A. Pratt, R. N., 1926 Sialkot City
Dr. Faith W. Reed, 1926 Sialkot City
Miss Laura Reynolds, 1924 Sargodha
Miss Louise Scott, 1916 Lyallpur
Dr. J. P. Simpson, 1902 Jhelum
Miss Kate E. Spencer, 1918 Sargodha
Miss Emma M. Stauffer, R. N., 1925 Sialkot City
Miss Lorena B. Taylor, 1922 Sangla Hill
Miss Evelyn Tromans, 1923 Pasrur
Miss Edna Ward, 1923 Sargodha
Miss Josephine White, 1884 Rawalpindi
Dr. Maria White, 1886 Pasrur

NOW IN THIS COUNTRY

Miss Helen Artman, 1920 R. F. D. 62, Pulaski, Pa.
Miss Hanna H. Beale, 1920
.....8611 Greenview Ave., Chicago, Ill.
Miss Kathryn Beattie, 1920 Shannon City, Iowa
Miss Minnie Beatty, 1912 R. R. 4, Chicora, Pa.
Miss Rebecca Jean Black, 1921 Petrolia, Pa.
Miss Margaret Fehlman, 1913 Crown Point, Ind.
Miss Betsy Fleming, 1913
.....6549 Emerald Ave., Chicago, Ill.
Miss Vida J. Graham, 1922
.....555 North Lisbon St., Carrollton, Ohio
Miss Zarra S. Hoon, 1921 Milton, Oregon
Miss Janette Howland, 1921 Walton, New York
Miss Florence Jones, R. N., 1920
.....443 Ella St., Wilkinsburg, Pa.
Miss Olive Laing, 1921 46 Maple Ave., Ingram, Pa.
Miss Mary F. Linco'n, R. N., 1919
.....1502 Penn Ave., Wichita, Kansas
Miss Mary R. Martin, 1890
.....740 Hayes St., Gary Indiana
Miss Lillian McConnell, 1902
.....7471 Church St., Swissvale, Pa.
Miss Rose A. McCullough, 1879 Greenwood, Mo.
Miss Willa Ramsey, 1921 West Sunbury, Pa.
Miss Vivian L. Trimble, 1921 College Springs, Ia.
Miss Ruth A. Warnock, 1913 Zenith, Kansas
Miss Georgia Wengart, 1919 Blue Mound, Kansas
Miss Dora B. Whitely, 1911
.....227 North Jefferson St., Canonsburg, Pa.
Miss Cynthia Wilson, 1875
.....86 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886 Pasadena, Calif.
Miss Carrie Worman, 1921 Golden, Illinois
Miss Gertrude Zink, 1919
.....2022 Mountford St., N. S. Pittsburgh, Pa.

ON FURLOUGH IN IRELAND

Miss Eleanor W. Maconachie, 1909
The Manse, Hollywood, County Down, Ireland

EGYPT

Miss Mildred Allison, 1926 Cairo
Miss Margaret Bell, 1901 Fayoum
Miss Ida Cabeen, 1909 Alexandria
Miss Jean S. Campbell, 1923 Luxor
Miss Mary K. Coventry, 1918 Cairo
Miss Mary F. Dawson, 1922 Cairo
Mrs. Ada A. Dunlap, 1926 Cairo
Miss Lucia Dwight, 1919 Tanta
Mrs. Sara M. Eby, R. N., 1926 Cairo
Miss Gudrun C. Estvad, 1925 Cairo
Miss Davida Finney, 1914 Assiut
Miss Minnehaha Finney, 1894 Tanta
Miss Alta Grace French, 1925 Assiut
Miss Elsie French, 1909 Zagazig
Miss Martha Glass, 1921 Alexandria
Miss Alice Grimes, 1924 Cairo
Miss Rena Hogg, 1896 Assiut
Miss May Holland, R. N., 1913 Benha
Miss Lois D. Kingan, 1926 Cairo
Miss Lucy Lightowler, 1921 Alexandria
Miss Dora Mason, 1918 Alexandria
Miss Helen J. Martin, 1914 Cairo
Miss E. Roxie Martin, 1901 Cairo
Miss Sara B. Meloy, 1923 Tanta
Miss Carol McMillan, 1906 Tanta
Miss Jeanette McCrory, 1916 Benha
Miss Carol McMillan, 1906 Tanta
Miss Lillian McClelland, 1923 Monsurah
Miss Evelyn McFarland, 1919 Cairo
Miss Frances M. Patton, 1922 Monsurah
Miss Venna R. Patterson, 1924 Cairo
Miss Estelle Robertson, 1922 Cairo
Miss Jane C. Smith, R. N., 1922 Cairo
Mrs. Rachel Tracy Selver, 1925 Fayoum
Miss Marie F. Tait, 1925 Cairo
Miss Anna Y. Thompson, 1871 Cairo
Miss Mary L. Thompson, 1917 Assiut
Miss Elizabeth S. White, 1924 Zagazig
Miss Laura B. Walker, 1904 Luxor
Miss Ethel Weed, 1919 Alexandria
Miss Ida B. Whiteside, 1924 Luxor
Miss Ruth Mary Williamson, 1924 Tanta
Miss Esther Wilson, 1919 Cairo
Miss Margaret Work, 1924 Beni Suef
Miss Ruth Work, 1904 Assiut

NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911
.....926 E. First Ave., Monmouth, Illinois
Miss Anna B. Criswell, 1905 Clarinda, Iowa
Miss Alfretta Hammond, 1904
.....State Hospital, Warren, Pa.
Miss Isabel Hosack, R. N. 1912
.....136 East Market St., Mercer, Pa.
Miss Helen J. Noorwewier, 1921
.....757 Logan St., S. E., Grand Rapids, Mich.
Miss Marion Paden, 1920, %Mrs. D. C. Wills,
.....18247 Euclid Ave., Suite 4, Cleveland, Ohio
Miss Edna B. Sherriff, 1920, R. R. Norwalk, Iowa
Miss Margaret A. Smith Garnett, Kansas
Miss Laura B. Wright, 1921 College Corner, Ohio

SUDAN

Miss Una Cole, 1918 Wadi Halfa
Miss Mary Cole, 1919 Wadi Halfa
Miss Elsie E. Grove, 1912 Khartum North
Miss Mary Frances Herron, 1922 Khartum North
Miss Ray Huffman, R. N., 1924 Nasser
Miss Marguerite McClellan, 1926 Khartum North
Miss Aulora McIntyre, 1919 Khartum North

NOW IN THIS COUNTRY

Miss Mary Jane McKnight, 1922 Volant, Pa.
Miss C. Blanche Soule, R. N., 1921
.....6716 Cresheim Rd., Pelham, Philadelphia, Pa.
Miss Frances Turk, R. N., 1921, 823 E.
.....Hutchinson Ave., Swissvale, P. O., Edgewood, Pa.
Miss Madeline Wilson, 1924
.....88 Van Braam St., Pittsburgh, Pa.

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 Gorel
Miss Ruth C. Beatty, R. N., 1920 Addis Ababa
Miss Isabel Blair, 1922 Sayo
Miss Elizabeth McKibben, 1924 Sayo
Miss Florence D. White, 1923 Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923 Gorel

NOW IN THIS COUNTRY

Miss Hazel Ewing, R. N., 1923 New Sheffield, Pa.
MISSIONARY ELECT
Miss Lillian Billington, 1927
.....641 18th Ave., Longview, Washington

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

INDIA

Rev. and Mrs. D. E. Alter, Abbottabad, N. W. F. P.
 Rev. and Mrs. J. C. Alter, ...Taxila
 Rev. and Mrs. E. E. Beattie, ...Zafarwal
 Rev. M. M. Brown, M. D. Lyallpur
 Dr. and Mrs. A. B. Caldwell, ...Jhelum
 Rev. and Mrs. E. E. Campbell, ...Sialkot
 Rev. and Mrs. J. G. Campbell, ...Pasur
 Rev. and Mrs. E. V. Clements, ...Badomali
 Rev. and Mrs. J. H. Colvin, ...Gujranwala
 Rev. and Mrs. J. B. Cummings, ...Rawalpindi
 Rev. and Mrs. R. A. Foster, ...Sialkot
 Dr. and Mrs. D. R. Gordon, ...Gurdaspur
 Rev. and Mrs. J. C. Heinrich, ...Rawalpindi
 Rev. and Mrs. E. C. McConnelee, ...Sialkot City
 Dr. and Mrs. J. A. McConnelee, ...Gujranwala
 Rev. and Mrs. Kenneth McKenzie, ...Sialkot
 Dr. and Mrs. J. G. Martin, ...Taxila
 Rev. and Mrs. W. D. Mercer, ...Gujranwala
 Mr. and Mrs. W. H. Merriam, ...Gujranwala
 Rev. and Mrs. George J. Murdoch, ...Sargodha
 Rev. and Mrs. F. C. Patterson, ...Sargodha
 Rev. and Mrs. S. C. Picken, ...Sangla Hill
 Dr. and Mrs. E. L. Porter, ...Rawalpindi
 Rev. and Mrs. W. H. Ross, ...Sheikhupura
 Dr. T. L. Scott, ...Lyallpur
 Prof. and Mrs. C. A. Stewart, ...Rawalpindi
 Rev. and Mrs. H. J. Stewart, ...Gujranwala
 Rev. and Mrs. J. H. Stewart, ...Pathankot
 Dr. and Mrs. R. R. Stewart, ...Rawalpindi
 Rev. and Mrs. Wm. Sutherland, ...Campbellpur
 Mr. and Mrs. F. A. Whitfield, ...Gujranwala

ON FURLOUGH

Dr. and Mrs. W. T. Anderson, ...New Wilmington, Pa.
 Rev. and Mrs. R. E. Ayers, ...1854 Fair Ave., Columbus, Ohio
 Dr. J. S. Barr, ...New Wilmington, Pa.
 Mrs. M. M. Brown, ...New Concord, Ohio
 Dr. and Mrs. H. C. Chambers, ...1505 Race St., Philadelphia, Pa.
 Rev. and Mrs. Osborne Crowe, ...New Wilmington, Pa.
 Rev. and Mrs. R. W. Cummings, ...New Wilmington, Pa.
 Prof. and Mrs. J. W. Downs, ...212 Elm St., Edgewood, Pittsburgh, Pa.
 Rev. and Mrs. A. W. Gordon, ...637 W. 3rd St., Waterloo, Iowa
 Dr. and Mrs. A. J. Jongewaard, ...3215 First St., Des Moines, Iowa
 Rev. and Mrs. A. M. Laing, ...Oakdale, Pa.
 Rev. and Mrs. J. A. McArthur, ...R. R., Winslow, Wash.
 Dr. and Mrs. J. H. Martin, ...New Concord, Ohio
 Prof. and Mrs. H. M. Matthews, ...R. R. 2, Canonsburg, Pa.
 Rev. and Mrs. Robert Maxwell, ...New Wilmington, Pa.
 Rev. and Mrs. P. A. Miller, ...Electric Ave. and 6th St., Lewistown, Pa.
 Mr. and Mrs. C. C. Millson, ...Crawfordsville, Iowa
 Rev. and Mrs. H. M. Milne, ...833 E. 2nd Ave., Monmouth, Ill.

EGYPT

Rev. and Mrs. J. W. Acheson, ...Cairo
 Rev. and Mrs. S. I. Acheson, ...Cairo
 Mr. and Mrs. E. M. Bailey, ...Cairo
 Mr. and Mrs. C. S. Bell, ...Tanta
 Dr. and Mrs. R. W. Caldwell, ...Alexandria
 Rev. and Mrs. E. E. Elder, ...Cairo
 Rev. and Mrs. W. T. Fairman, ...Cairo
 Rev. and Mrs. Leander Finley, ...Zagazig
 Rev. and Mrs. Dalton Galloway, ...Fayoum
 Rev. and Mrs. W. D. Gillespie, ...Luxor
 Dr. and Mrs. A. F. Grant, ...Tanta
 Rev. and Mrs. E. E. Grice, ...Beni Suef
 Rev. and Mrs. F. D. Henderson, ...Assiut
 Dr. and Mrs. W. W. Hickman, ...Assiut
 Mr. and Mrs. F. S. Hoyman, ...Assiut

Rev. and Mrs. E. R. Jamieson, ...Benha
 Rev. and Mrs. W. B. Jamison, ...Tanta
 Rev. and Mrs. J. C. Lorimer, ...Tanta
 Dr. and Mrs. F. C. McClanahan, ...Assiut
 Dr. and Mrs. N. D. McClanahan, ...Assiut
 Rev. and Mrs. H. A. McGeoch, ...Zagazig
 Rev. and Mrs. R. T. McLaughlin, ...Heliopolis, Cairo
 Dr. and Mrs. C. A. Owen, ...Assiut
 Rev. and Mrs. J. A. Pollock, ...Mansura
 Rev. and Mrs. W. H. Reed, ...Minia
 Rev. and Mrs. M. S. Roy, ...Alexandria
 Dr. and Mrs. C. P. Russell, ...Assiut
 Rev. and Mrs. R. R. Scott, ...Mansura
 Rev. and Mrs. R. C. Shaub, ...Cairo
 Rev. and Mrs. W. J. Skellie, ...Alexandria
 Rev. and Mrs. A. A. Thompson, ...Assiut
 Dr. and Mrs. N. B. Whitcomb, ...Assiut
 Rev. and Mrs. S. A. Work, ...Luxor

ON FURLOUGH

Rev. and Mrs. C. C. Adams, New Wilmington, Pa.
 Dr. and Mrs. J. R. Alexander, ...359 E. Bowman St., Wooster, Ohio
 Rev. and Mrs. J. M. Baird, ...534 E. B. Ave., Albia, Iowa
 Dr. and Mrs. J. H. Boyd, New Wilmington, Pa.
 Dr. and Mrs. H. J. S. Buchanan, ...210 E. Unitah St., Colorado Springs, Colo.
 Rev. and Mrs. W. P. Gilmore, ...43 North Ave., Washington, Pa.
 Rev. and Mrs. L. A. Gordon, ...15 S. Bruce St., Youngstown, Ohio
 Dr. S. G. Hart, %Dr. Hugh Hart, ...New Wilmington, Pa.
 Dr. and Mrs. L. M. Henry, ...W. Washington St., Greensburg, Ind.
 Dr. and Mrs. H. S. Huchison, ...R. R. 1, Claysville, Pa.
 Prof. and Mrs. M. C. McFeeters, Jamestown, Pa.
 Dr. and Mrs. W. T. Moore, ...New Concord, Ohio
 Mr. and Mrs. W. W. Nolin, ...3445 California Ave., Seattle, Wash.
 Dr. and Mrs. H. E. Phillips, ...44 Alexandria St., Princeton, N. J.
 Dr. and Mrs. J. K. Quay, East Palestine, Ohio
 Rev. and Mrs. F. S. Thompson, ...99 Claremont Ave., New York City
 Rev. and Mrs. R. W. Walker, ...Sterling Kansas

SUDAN

Rev. and Mrs. W. J. Adair, ...Nasser, Sobat River via Egypt
 Rev. and Mrs. J. L. Anderson, Khartoum via Egypt
 Mr. and Mrs. H. D. Finley, ...Khartoum
 Dr. and Mrs. J. Kelly Giffin, ...Khartoum
 Rev. and Mrs. J. A. Heasty, Doleib Hill via Malakal
 Rev. H. H. McClellan, ...Khartoum
 Dr. and Mrs. J. S. Maxwell, ...Nasser Sobat River, via Egypt
 Rev. G. P. Reed, ...Omdurman

ON FURLOUGH

Rev. and Mrs. R. L. Edie, ...1505 Race St., Philadelphia, Pa.
 Mr. and Mrs. H. B. Gephardt, ...510 E. 6th St., Newton, Kansas
 Mr. and Mrs. J. P. McKnight, R. R. 3, Volant, Pa.
 Dr. and Mrs. D. S. Oyler, ...Sterling Kansas
 Rev. and Mrs. P. J. Smith, ...North Bend, Nebr.
 Dr. and Mrs. G. A. Sowash, New Wilmington, Pa.

ABYSSINIA

Rev. and Mrs. B. B. Buchanan, ...Sayo via Addis Ababa
 Dr. and Mrs. V. F. Dougherty, ...Gorel via Addis Ababa
 Dr. and Mrs. H. L. Finley, ...Addis Ababa
 Mr. and Mrs. D. C. Henry, ...Sayo, Abyssinia
 Dr. and Mrs. A. W. Pollock, ...Addis Ababa
 Mr. and Mrs. F. L. Russell, ...Addis Ababa
 Mr. and Mrs. P. R. West, Sayo via Addis Ababa
 Rev. and Mrs. R. M. Wilson, ...Gorel via Addis Ababa

ON FURLOUGH

Rev. and Mrs. R. F. Shields, Conoquenessing, Pa.
 Rev. and Mrs. W. T. Fairman, ...Cairo

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 Second Vice President: Mrs. John McElwain, 715 Beaver St., Sewickley, Pa.
 Recording Secretary: Mrs. John A. Wilson, 1007 Trenton Ave., Wilkinsburg, Pa.
 Corresponding Secretary: Mrs. R. L. Thompson, 7116 Brighton Road, Ben Avon, Pa.
 Treasurer: Miss Sarah B. Henning, 1214 Le Claire Ave., Swissvale, Pa.

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West Jefferson and Monterey Sts., North Side Pittsburgh, Pa.
 President: Mrs. John McNaugher, 821 Lafayette Ave., N. S. Pittsburgh, Pa.
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 Corresponding Secretary: Miss Mary White, 1502 Boyle St., N. S. Pittsburgh, Pa.
 Recording Secretary: Miss Clara J. Willson, 150 N. Craig St., Pittsburgh, Pa.
 Donation Secretary: Mrs. Annie E. Duff, 41 Maplewood, Ave., Crafton, Pa.

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Penn and West Sts., Wilkinsburg, Pa.
 President: Mrs. George Sands, 218 N. Dithridge St., Pittsburgh, Pa.
 Vice Presidents: Mrs. A. M. Scott, 548 Jones Ave., Braddock, Pa. Miss Emma Mabon, 208 W. North Ave., N. S. Pittsburgh, Pa.
 Recording Secretary: Mrs. Thomas Hannah, 333 Morewood Ave., Pittsburgh, Pa.
 Corresponding Secretary: Mrs. Ira Gribben, 5611 Fair Oakes St., Pittsburgh, Pa.
 Treasurer: Miss Sarah B. Henning, 1214 La Clair Ave., Swissvale, Pa.
 Donation Secretary: Mrs. S. A. Taylor, 617 Whitney Ave., Wilkinsburg, Pa.

HOME FOR AGED PEOPLE

Penn and Trenton Avenues, Wilkinsburg, Pa.
 President: Mrs. S. B. Donaldson, 603 Hill Ave., Wilkinsburg, Pa.
 Corresponding Secretary: Mrs. W. K. Given, 333 Locust St., Edgewood, Pa.
 Recording Secretary: Mrs. Elizabeth T. Miller, Alder Court, E. E., Pittsburgh, Pa.
 Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.
 Donation Secretary: Mrs. A. P. Gillespie, 329 South Ave., Wilkinsburg, Pa.

HOME MISSIONS

INDIAN MISSIONS

Rev. W. A. Matthews Simnasho, Ore.
 Rev. R. G. Smith Tama, Iowa
 Rev. R. H. Barr Warmspring, Ore.

HOME MISSIONARIES

Mrs. J. C. Alter Oklahoma City, Okla.
 Mrs. Grazia Baulducci, (Italians)
707 E. 37th St., Brooklyn, N. Y.
 Mrs. A. Callandro, (Italians) 1379 Boule-
vard East, West New York, N. J.
 Miss Dora Cowden, (Aliens)
Southview Missions, Hickory, Pa.
 Mrs. Maud Morrison, (Aliens)
Westland Mission, Hickory, Pa.
 Miss Grace Welch, (Aliens) Langloth, Pa.
 Mrs. Mary Ciano, (Italians)
Brushton District, Pittsburgh, Pa.
 Miss Margaret Heazlett, ...
1302 State Ave., Coraopolis, Pa.
 Miss Sara E. Loucks, 572 Penn. St., Gary Ind.
 Miss Ella Montgomery, Route 4, Mansfield, Ohio
 Miss Elizabeth McMillan, ...Boulder, Colo.
 Miss Laura Sawhill, ...
E. 2324 Bonne Ave., Spokane, Wash.
 Mrs. F. C. Metcalf, (Mutes)
531 E. Couch St., Portland, Ore.
 Miss Theresa Lippert, ...
1300 McAlister St., San Francisco, Cal.
 Miss Fay Taylor Bellingham, Wash.

Mrs. J. P. Tracey, 240 South Rexford Drive
Beverly Hills, Calif.
 Miss Erma G. Allen, ...
122 S. Grevilla Ave., Inglewood, Cal.

WORKERS AMONG THE MOUNTAIN PEOPLE

Rev. and Mrs. H. Ray Shear, ...Frenchburg, Ky.
 Prof. and Mrs. Merl McDowell, Frenchburg, Ky.
 Prof. W. A. Tabb, ...Frenchburg, Ky.
 Miss Esther Mitchell, M. D. Frenchburg, Ky.
 Miss Myra Lawton, R. N. Frenchburg, Ky.
 Miss Sarah Willson, ...Frenchburg, Ky.
 Miss Mary P. Hoffman, ...Frenchburg, Ky.
 Miss Helen R. Whitney, ...Frenchburg, Ky.
 Miss Ruth Leet, ...Frenchburg, Ky.
 Miss Bernice McDowell Frenchburg, Ky.
 Miss Edna Sutton, ...Frenchburg, Ky.
 Miss Velma Oline, ...Frenchburg, Ky.
 Miss Lucile Grath, ...Frenchburg, Ky.
 Miss Thelma Porter, ...Frenchburg, Ky.
 Miss Margaret Beveridge Frenchburg, Ky.
 Miss May Beveridge Frenchburg, Ky.
 Rev. and Mrs. Howard M. Brittain Ezel, Ky.
 Miss Elizabeth Duff, ...Ezel, Ky.
 Miss Ruth Bemis, ...Ezel, Ky.
 Miss Helen Weede, ...Ezel, Ky.
 Miss Gladys Gray, ...Ezel, Ky.
 Miss Martha Wright, ...Ezel, Ky.
 Miss Ruth Roberts Ezel, Ky.
 Miss Esther Dill Ezel, Ky.

FREEDMEN'S MISSIONS

*Arlington, Ala.—Rev. R. P. Williams, Post Office address Annie Maine, Alabama. Shipping point, Arlington, Alabama.
 *Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va. Mark "For Bluestone Mission."
 *Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
 *Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. 1.
 Chase City—Rev. F. W. Wilson, D. D., Chase City, Va.
 Henderson—Rev. John A. Cotton, D. D., Henderson, Vance Co., North Carolina.
 Knoxville—Rev. J. Kelly Giffen, D. D., Knoxville, Tennessee.
 *Miller's Ferry—C. S. Simpson. Post office address Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry.

*Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
 *Riceville, Tenn.—Mr. H. W. McKeldin.
 *Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*—Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

A Little Time Apart

SEPTEMBER VINTAGE

"Back of the grape is the branch,
Back of the branch, the vine;
And over all the gardener's care,
That makes the grape so fine."

"I am the vine, My Father is the husbandman," "Ye are the branches."

What am I? Only a branch, but oh, thank God, a branch in that Vine, born of the Spirit, cleansed by the blood, filled by the Spirit, part of the very life of Jesus Christ Himself; and He with all the resources of His own wondrous grace and nature, is pledged to me, in my small individual capacity, just as He is to the whole Vine which is Himself.

—G. Campbell Morgan.

The relationship between Jesus and ourselves is to be just as close, according to the will of the Master, as the relationship between the branch and the vine. If we are not living moment by moment very close to Him, then there is something wrong, and we are not living as He told us to live, because He taught us that we were to live as the branch lives in the vine.

—T. R. O'Meara.

As branches we are to be so like the Vine, so entirely identified with it, that all may see that we have the same nature, life and spirit.—Andrew Murray.

The life that is united to God in Jesus Christ will partake of His nature unto all that He has promised.—J. Stuart Holden.

"The branch must bear grapes to prove it's life in the vine."

Christ has made Himself dependent upon us. The vine bears no fruit of itself—the fruit must come on the branches. If the branches then fail in fruitfulness, the vine has failed. If we realize that we are sent definitely from Christ to each new duty, to every home that needs us, it will put a new meaning into all our life. We will go forth each morning, sent by the Master, for the day's tasks, and will hasten to finish them well before the day is done.

—J. R. Miller.

"They made me keeper of the vineyards,
But mine own vinyard have I not kept."
Our attention is here drawn to a danger which is pre-eminently one of this day—the intense activity of our times, may lead

to zeal in service to the neglect of personal communion. Such neglect will not only lessen the value of the service, but tend to incapacitate us for the highest service.

—J. Hudson Taylor.

"Little foxes that spoil the vineyards."
Little compromises with the world; disobedience to the still small voice in little things; little indulgences of the flesh to the neglect of duty; little strokes of policy; doing evil in little things that good may come; and the beauty, and the fruitfulness of the vine are sacrificed.

—J. Hudson Taylor.

God prunes those that He loves, that they may bring forth more and better fruit. It is suffering that comes like the pruning knife and stirs the blood to do a better work than leaf making.

—Henry Ward Beecher.

"Only thy restless heart keep still
And wait in cheerful hope; content
To take whate'er His gracious will,
His all-discerning love hath sent;
Nor doubt our inmost wants are known
To Him, Who chose us for his own."

—G. Neumark.

A BUNCH OF GRAPES

"Loyalty to Christ withholds nothing."

"Jesus wants not your possessions but you."

"Life has no charm where there is no Christ."

"Be silent unto Him and let Him mold thee."

"Attachment to Christ is the only secret of detachment from the world."

"The real secret of an unsatisfied life lies too often in an unsundered will."

"Yield yourself absolutely to God, and God's power shall pass through your heart and life."

"The sweetest lesson that I have learned in God's school is to let the Lord choose for me."

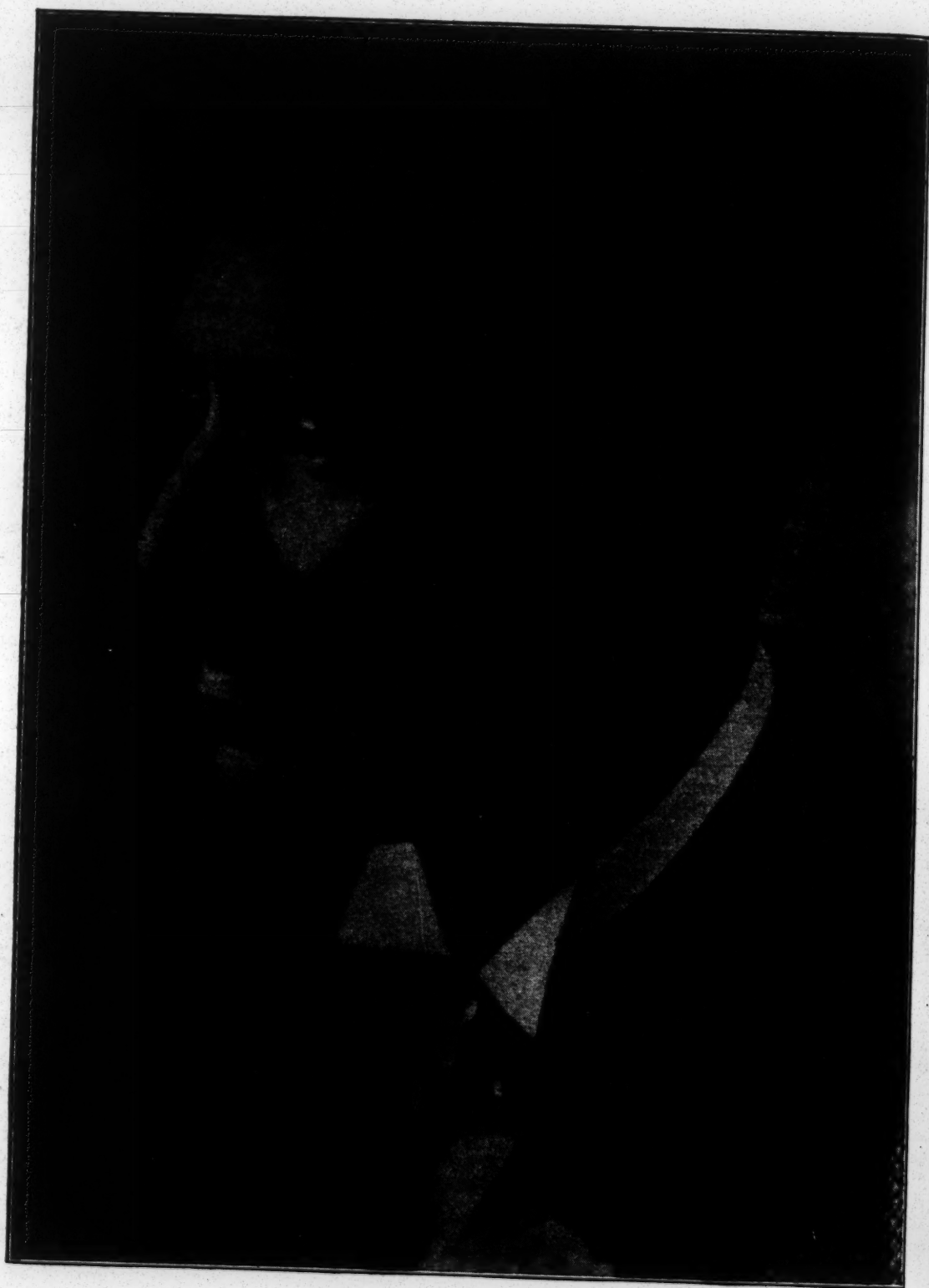
"To be a branch bearing much fruit, nothing less, nothing more, be this our joy."

"When the heart submits, then Jesus reigns

And when Jesus reigns, there is peace."

Can we make Luther's prayer ours?
"Lord wound where Thou wilt, prune and cut me till I bleed, so that I may have my fruit unto holiness, and my end everlasting life."

—Mrs. Mary Porter Kyle.



GEORGE W. CARVER—SCIENTIST